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THE SIGNIFICANCE OF GOETHE IN THE MODERN WORLD

WE cannot but wonder how Goethe, whose magnificent mind was so fascinated by the destinies of ideas and by the curious ironies with which Fate rounded off the various acts of the human drama, would survey the ruins of his house in Frankfort-on-Main where he was born two centuries ago. For he himself, *der grosse Heide*, though standing aloof from wars in his lifetime, had generated the pagan ideals which drew the inevitable scourge of war upon the world. How would it seem to that august genius standing amid the ruins of the *Hirschgraben*, that his belief in the endless perfectibility of man out of which grew the brief and brilliant era of Liberalism, should end in terror, tyranny and the enslavement of thought. He had believed that destinies of man and nations were an endless tension between Mephistopheles and the undefined spirit that makes for righteousness. He would see in the world of today the triumph of Faust's tempter. "What the modern West has exported to the rest of the world has not been a new vision of God; it has been the high pressure-power that is generated by a combination of autocratic organization with applied science." So that eminent historian, Arnold Toynbee, has declared, and added that, to buy this, man has had to sell his soul.

The significance of Goethe in our times lies not in the amazing versatility of his genius, but to the perfection to which he brought the Humanist ideal of self-sufficiency, and the clarity with which he enunciated the philosophical principles of Liberalism which were beginning to assume an economic character in England and a social one in France. He must be regarded as one of the most encyclopaedic intellects of our civilization. He excelled in every form of poetry — lyric, didactic, tragic, comic, satiric and epic, — wrote novels, dramas and histories, made fresh discoveries in biology, in discussion with Cumber and Blumenbach shaped and enunciated the doctrine of evolution.

He wrote a treatise on colors in opposition to Newton, and made fresh discoveries in anatomy. He was a lawyer by profession, and a courtier, philosopher and man of the world by choice. He mastered Latin and French while still a boy and made a special study of Greek. He had a mind of gigantic stature that assimilated experience rapidly, and was always avid to reduce it to a system of intelligent order over which he could preside.

With Goethe's literary greatness we are not concerned here. Suffice it to say that time has in no wise tarnished its splendor, and that he who would come to a full understanding of the works of this genius must read them in the light of his own declaration: "Alles, was von mir bekannt geworden, sind nur Bruchstücke einer grossen Konfession." In his "Goethe, sein Leben u. seine Werke," Fr. Alexander Baumgartner, S.J., has thrown much cold water on the Goethe cult and endeavored to depreciate his greatness by demonstrating that the Freemasons undertook to boost his work. It is wholly unfair to concentrate on "Werther" and "Wilhelm Meister", which were the works of his passionate youth, without reference to the second part of "Faust", the fruit of a marvellous maturity. We imagine St. Augustine might fare rather badly under such an uncritical method. The world which has placed Goethe a little below Dante is not impressed by the mistaken zeal which denies greatness. We suggest that justice, charity and fair criticism demand that we acknowledge how nearly Goethe aimed at the Catholic Center along the paths of Humanism, how surely his better instincts led him to Supernaturalism by the route of Naturalism, and how truly he verified his own phrase:

"Ein guter Mensch in seinem dunkeln Drange
Ist sich des rechten Weges wohl bewusst."

Not even Leonardo da Vinci brought to such perfection in his own life the Humanist ideal of

"Im Ganzen, Guten, Wahren resolut zu leben." From his earliest youth he set before himself the ideal of personal perfection. He has chronicled it all with frankness in the famous "Dichtung und Wahrheit." He resolved to live intensely, to nourish his mind on all forms of nobleness and draw from all beautiful things the honey that would make his own works sweet. In a young man that way was bound to lead to sensuality and egotism. He did not escape these temptations, but he wrote them out of his system in "Werther" and passed on, though a whole generation lingered behind with his "Werther" and all his passionate woes. It was the perfect poise of his faculties and the intensity of his living that made the hero-worshipping Carlyle idolize him and introduce him to the British public with such adulation as: "The strong man of his time—a clear universal man—one who in his universality as a thinker, singer, worker, lived a life of antique nobleness under new conditions, and in so living was alone in Europe; the foremost whom others are to learn from and follow. The goal of manhood which he attained, we too in our degree have to aim at. Of him, with a feeling such as can be due to no other man it may be said, *vixit, vivit.*"

The significance of Goethe for our time, as we have said, lies in the ultimates to which he pushed the Humanist ideal of self-sufficiency. It lies too in the faithfulness with which he portrayed the problems of the modern man: his inner division, the tragic conflicts of his "zwei Seelen" reflected in the titanic conflicts that are shattering society, his pathetic faith in "feeling" when the once-trusted reason has failed, and above all his deep-felt need for redemption from the entanglements of the world, the flesh and the devil.

It is to "Faust" that we go for the Goethean diagnosis of the modern malady. In "Faust" we find a splendid instance of the summing up of an entire world of complex associations under a single artistic form. The author himself was well aware of the fact that it did not obey the unities or develop on a single theme. He admitted so to Eckermann. But then life itself is not threaded on a single cord, and no stream-lined drama could have given the effect of man's soul-division and the gathering tumults of the modern world. Like Shakespeare in that other interpretative drama, *Hamlet*, Goethe took a legend already familiar, and lifted it from the plane of a simple story of a scholar's bargain with the devil to a drama of highly compressed significance, holding thereby a

mirror of almost startling fidelity up to human nature.

The "Prologue in Heaven" is intended not only for the actual drama in the theatre but for the whole gigantic drama of human history on the stage of the world. It opens with the archangels singing the praise of God's creation. But His works being perfect the Creator is left no scope for further exercise of His creative powers. Then, in passages which recall the presence of Satan before the Lord in the first chapter of Job we find Mephistopheles presenting himself before the Throne and challenging God to give him a free hand to test one of the choicest of the Creator's works. "Behold all that he hath is in thy hand," the Lord said to Satan who is permitted to afflict the faithful Job. In like manner, Mephistopheles is permitted to try the soul of Faust, and, even more, to introduce into human history a note of tension and discord, a continual challenge-and-response conflict. Many modern historians, including Toynbee, have come to see history as the record of this strife between God and Mephistopheles. Thus they explain "the otherwise inexplicable and unpredictable genesis and growth of civilizations and also their breakdowns and dis-integrations." "Ich bin der Geist, der stets verneint," says Mephistopheles later in the play. May not all the troubles of man's history and especially the turmoils of our present era be traced to the Spirit that denies, from the Reformation that denied the authority of the Papacy, to Sovietism which denies the soul and the essential dignity of man?

The keynote of "Faust" may be found in the first chapter of Ecclesiastes: "All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. . . I proposed in my mind to seek and search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the sons of men to be exercised therein. I have seen all things that are done under the sun and behold all is vanity and vexation of spirit. . . I said to my heart: I will go and abound with delights and enjoy good things. And I saw that this also was vanity." Faust, like the men of the scholastic tradition, had lived for reason, and youth had gone over him, leaving his heart a void in the pursuit of wisdom which left but vexation of spirit. He resolved through Mephistopheles' aid to live for sensation, to make up for the things that were wanting in his life—love and

beauty and final harmony of being. Here we have Goethe raising the cry of "Rückkehr zur Natur" which became the motto of the century, and at the same time asserting the belief of the Humanist that harmony of being, the perfect balance of the faculties, is the end and object of life.

"Grau, theurer Freund, ist alle Theorie,
Und grün des Lebens goldner Baum."

The world had grown grey under the theorists and was longing for the delicious fruits of the golden tree of Romanticism.

Yet, even as he departs for his life of fresh adventure in search of the joys of youth, Faust is troubled. "Zwei Seelen wohnen, ach, in meiner Brust," he cries. The modern *anima anceps* was born, the divided spirit that was to become the theme of Dostoevsky's novels. The modern soul has been born with new doubts, new experiences of evil, but also with new horizons and new perspectives and a thirst for new relations with God as Berdyaev said. "Certainly the Christian soul of the past knew sin and let itself fall under the dominion of Satan, but it did not know the rift in the personality that Dostoevsky studied. Man has not become better, he is not nearer to God, but his soul has become much more complicated and his spirit has grown bitter."

There is evident in "Faust" that impassioned assertion of the ego to the scorning of the community which is the hall-mark of Liberalism. It has been asserted that he entered the Freemasons and that Dr. Falk, the Minister of the anti-religious "May Laws" made the study of "Faust" an essential part of education. He was incapable, as Mazzini remarks, of recomposing the grand ascending scale in which, to quote the beautiful phrase of Herder, "every creature is a numerator of the grand denomination Nature." "Religion and politics are a troubled element for art," said Goethe himself, "and I have always kept myself aloof from them as far as possible." His indifference to the wars around him has been cited time out of number. Germany was singing the war-songs of Körner, Fichte had made the brave gesture of seizing a gun at the end of one of his lectures to go fight the foe, the French Revolution had given France over to terrible orgies of mob violence and Napoleon was to confront the great sage even in the stronghold of Weimar, but to all this Goethe remained seemingly indifferent. He has been accused of being the cold spectator of a struggling, suffering world. But let it be borne in mind that he was an artist, and not a re-

former. His function, as he conceived it, was to diagnose the world's ills and not to doctor them. His cure for the maladies of the modern soul, tormented by the world, the flesh and the devil, as shown in the first part of his masterpiece, is enunciated in the second part—"die Macht echter Menschenliebe." That is the Liberal answer. Service, or secularized Charity. His efforts to find a solution on the plane of Naturalism had at least led him to the frontiers of Grace.

Those who rashly accuse Goethe of being a confirmed pagan cannot have persevered through the second part of "Faust" with its closing hymn of the Chorus Mysticus which not only glorifies the Lord and His unfathomable works, but the human in process of its union with the Divine through Redemption and Atonement. Within that massive and majestic second part symbols are wound within symbols as in the works of nature itself. It will be noticed how the drama concludes with the penitent women, (representing perfection through purgation), the Marian Doctor, (the great Franciscan Duns Scotus, who was responsible for the proclamation of the dogma of the Immaculate Conception), the Pater Seraphicus, St. Francis of Assisi, and the Mater Gloriosa, Our Lady. The Humanist and Liberal ideals had led Goethe in the person of Faust to discover that the only real happiness is that which consists in doing good to our fellow men. St. Francis preached that doctrine, too, but not as an end in itself, but for the love of God. The Franciscan ideal like the Liberal is based on Service, but for a Supernatural motive instead of the merely Natural one. Again, Our Lady is the ever-living link between God and man. Goethe had followed the ideal of homocentric Humanism as far as it could go. Its real fulfilment lies only in Theocentric Humanism—the Humanism of the Incarnation, in the unity of the Divine and Human Nature in Christ. In the beginning we find Faust, the Humanist consumed with Wissendrang, baffled by the mystery of the phrase "In the beginning was the Word." In the end, Our Lady, by whom the Word was made flesh, "das Ewigweibliche," points the way to the desired harmony of being, to the solution of the inner discord of modern man, who, "in seinem dunkeln Drange," if he be faithful to his noblest intuitions on the Natural plane, may be lifted at length to the Supernatural level through penitence and grace.

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REPORT FROM YUGOSLAVIA

A FEW months ago, two young American native-born men, Leo and Roy, returned to the United States from Yugoslavia after having spent a major portion of their lives there. Both attended the University of Zagreb in the capital of Croatia in Yugoslavia. They impressed the writer as being keen, alert, and honest and after listening to them and questioning them for a few hours, the writer decided to record the high lights of their experiences in Yugoslavia during and after World War II. This then is their report verified wherever possible by research on the part of the writer of this article.

Is Tito a Croat?

On May 21, 1945, Tito gave a speech to the people of Zagreb. The speech commemorated his birthday and the "liberation" of Yugoslavia. Both Leo and Roy were present, a few feet away from Tito. After Tito began his speech, the audience was astounded to hear Tito speak Serbo-Croat with a definite and pronounced Russian accent. How could this be, they asked themselves? Was not Tito a Croat? Did not the Communist press indicate that he was in Russia for a short time only in 1924 and that he spent the years 1941-45 in the forests and mountains of Yugoslavia with his Partisan Army?

This belief, that Tito is not a Croat, received further proof in a United Press dispatch of April 21, 1949. The U. P. reported from Wichita, Kansas, that an exiled Yugoslav Catholic priest claimed that Marshal Tito was killed by the German invaders in 1942, and that a Russian commissar had masqueraded as the Yugoslav dictator for nearly seven years.

Is Tito Well Guarded?

The route that Tito takes during State parades and functions is so well guarded that frequently there are more soldiers present than civilians. A soldier is stationed at every doorway, in every house and on the roof of every home or building that will be passed by Tito.

How Much Does the Average Yugoslav Worker Earn?

The average daily pay of a Yugoslav workingman is 150 dinars. The official rate of exchange is 50 dinars for 1 American dollar. However, the black market rate of exchange is 250-300 dinars for 1 American dollar. For 150 dinars the Yugo-

slav laborer must work a minimum of eight hours each day. In addition to these eight hours he must work four more hours a day two to three times a week without compensation. This is considered his gift or contribution to the State. He cannot refuse to do this extra work under penalty of losing his job, his ration card and his place of residence.

What can he buy for 150 dinars? He can purchase 2 pounds of flour for one day's wages. At the official rate of exchange he can purchase:

- 1 egg—15 dinars (30 cents)
- 1 kilogram (2 lbs.):
 - beef—150 dinars (\$3)
 - veal—200 dinars (\$3.50)
 - ham—600 dinars (\$12)
 - lard—550-600 dinars (\$11-\$12)
- 1 quart of olive oil—600 dinars (\$12)
- 1 pair of shoes—4000 dinars (\$80)
- 1 shirt with ration coupon—100 dinars (\$2)
- 1 shirt without ration coupon—900 dinars (\$18)

Even if the Yugoslav had the money he could not purchase these commodities because they are either strictly rationed or non-existent. Every person is entitled to 1/12 lb. of meat, mostly bone, once a week, and he must wait three hours before he gets his allotted portion.

How Do the Communists Control the Yugoslav Universities

In each school there is a committee of the U.S. A.O.J., The United Committee of Anti-Fascistic Youth of Yugoslavia. The members of this committee, mostly Serbians and Montenegrins, are avowed communists who fought with Tito. This committee keeps a complete record of each student. It has the final word in all of the university's affairs. It can dismiss both students and professors, although the committee members are only students themselves. They organize political meetings and rallies. They have two or three members in each classroom recording the expressions, opinions and attitudes of all the students. Before a student can enter the University or graduate from it he must have the written approval of the Committee. Furthermore, they supervise and organize the so-called voluntary labor battalions. These labor battalions consist of students who must give two or three afternoons a week to building and repairing homes and roads in addition to

spending most of their three months vacation working without compensation to rebuild Belgrade, the capital of Yugoslavia.

Every student must take the following courses in communism, and communistic procedure and technique:

Military training—two afternoons a week.

Theory of Marx and Lenin—three hours a week

Das Kapital—three hours a week

Economics of Marx—two hours a week

How Does the Catholic Church Fare under Tito's Regime?

Every bit of church property, with the exception of the church building, was confiscated by the State. Special pains are taken to persecute Catholic priests by restricting their activities and their incomes. Numerous churches have been desecrated and the vandals were protected by the State. The truth of the matter is that the vandals were encouraged by communists to violate Catholic churches. The Greek Orthodox or Serbian priests are not subject to persecution as extensively and frequently as Catholic priests.

The State decreed that there should be no praying for Archbishop Stepinac in the churches. This decree has been repeatedly violated and the churches are filled to overflowing since the persecution of Stepinac.

During Stepinac's trial the public was not admitted to the courtroom. The room was packed with handpicked communists and university students who received 1000 dinars each to applaud the State's attack on Stepinac.

Nuns are forbidden to teach. All crucifixes have been removed from the school rooms. Priests are compelled to teach religion in the churches because no other space is available to them.

How Strong is the Communist Hold on Yugoslavia?

Many of the urban laborers were originally for communism but they have since changed their minds. About 90 per cent of Yugoslavia's population is anti-communist. This feeling is expressed frequently and sometimes openly in gatherings of known friends. In spite of the attitude of the Yugoslavs against Tito's regime, they are incapable of extricating themselves because they are hemmed in on all sides by spies and the military.

The techniques employed by the communists to socialize and communize the country, and to terrorize the people can be illustrated by the following example:

As in all countries after the War there was a housing shortage. In Zagreb, during the three years following the end of World War II, only eight houses were built and these were taken over by the Army. Consequently, in Zagreb, six persons, on an average, live in one room. In order to keep your apartment you must render service to the volunteer labor battalions. If you refuse you are evicted.

The average rent paid is 100 dinars a month (\$2). This rate is set by the State. The owner of the property must pay for all repairs. Since the owner is not capable of repairing the property on the low rent he receives, and since by law he is forbidden to sell his house or buy another, he is forced to "donate" the dwelling to the State. Thus, most of the private homes in Yugoslav cities are now owned by the State. This forced socialization of private property extends to all types of industries and businesses.

All industrial enterprises were confiscated by State law. All of the small and large retail businesses such as taverns, grocery and clothing stores, are now the property of the State. These retail stores, private enterprises and industries were secured by the State in a very unique manner. The State "bought" the enterprises and paid for them in government bonds. The owners had no choice but to sell and accept the worthless government bonds. If the owner grumbled or if the State thought he grumbled, he was accused of sabotage and in order to avoid imprisonment he offered his bonds to the State as a form of expiation for his "sins". Thus, all property became State-owned without one cent being paid by the State.

A Letter from Yugoslavia

The present condition in Yugoslavia is sharply portrayed and summarized in an uncensored letter recently received by the writer from one of his friends in Titoland:

"While you are joyously celebrating Easter in America we here in Yugoslavia are also observing Easter under severe circumstances. We still believe in Easter because Christ died for suffering man.

"Today we are martyrs and therefore rejoice in the Spirit of Christ.

"People work hard but receive little in return. Cost is high and even if one did have money there is nothing to buy. Everything is rationed. One pound of lettuce costs 75 dinars, one pound of apples costs 45 dinars, a pair of shoes on the open market costs 5000-6000 dinars, and one pound of

lard 225 dinars. We have no meat, flour and potatoes. There are no private stores and businesses, the State has confiscated all.

"Now the State wishes to take the peasants' land. The only thing the peasant would have is his home and he would work like a regular employee in a factory.

"Children are forbidden to study religion in school in spite of the fact that 95 per cent of the people want their children to be taught religion. Children are encouraged not to attend church and many churches are without pastors. People are forced to work in 'voluntary labor battalions' on Sundays and holydays.

"If you become ill your chances of recovery are poor because there is no medicine.

"Everything that is now happening to us is similar to hell.

"Within the last few days the State prohibited collections in the churches. It was better under the Turks. All this is done, they tell us, according to the will of the people, while the people suffer and pray to the Almighty to deliver them from this hell. The people place all their hopes on America.

"If you receive this letter you will have an inkling of what is going on in Yugoslavia."

In order to fully understand the import of what is now going on in Yugoslavia, especially the great threat of communism to the Catholic Church, one must know something of the geography and the composition of the population.

Of Yugoslavia's 16 million population more than half are Roman Catholics. The Roman Catholic population resides, for the most part, in the following provinces of Yugoslavia: Croatia, Slavonia, Istria, Dalmatia, Lika, Bosnia and Hercegovina. The remainder of Yugoslavia's population is composed of Greek Orthodox in the provinces of Serbia, Montenegro and portions of Bosnia and Hercegovina.

The Roman Catholics, generally referred to in Yugoslavia under the name of Croats, are westernized with a highly developed civilization

and an ancient culture that has been traditionally productive of great scholars and churchmen. On the other hand, the Greek Orthodox, Serbians, are and have been under the influence of the East. The Croats have followed Rome since the year 700 A. D. The Serbs sought their inspiration and guidance from Constantinople and from Petrograd and Moscow.

These two groups, the Croats and Serbians, have been traditional enemies. Although they speak the same language, Serbo-Croat, and are of the same racial origin, their cultures and civilizations are worlds apart. The stamp of the Turk and Russian are deeply embedded in the literature, art, and temperament of the Serbians. This may partly explain their readier acceptance of Communism and the somewhat favorable position they now hold under Tito.

The Croats, staunch Roman Catholics who have not once betrayed Rome during the past thirteen centuries of their existence, have suffered cruelly under the Serbian regime in the first Yugoslavia created by the Treaty of Versailles. This persecution of the Croats continues and is intensified under the communistic regime of Tito, and, furthermore, is aided and abetted by the Greek Orthodox Serbians and Montenegrins who are interested in extinguishing the fire of Catholicism among the Croats.

Singlehandedly, the Croats are fighting this new threat to the faith of their fathers. Lacking weapons and support from the outside, almost abandoned by the Catholic world, the Croats feel their strength slowly ebbing away. Prior to World War I they found encouragement and support in their protector, Austria. Now they look toward the West—toward the land that formulated and signed and then abandoned the Atlantic Charter. Let us not forget the Croats and the Stepinacs, for if we permit them to die their blood will be upon us and upon our children.

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Any effective effort to remove the laity from their state of apathy must start at the center, with the worship of God. If you wish to make the layman aware of his responsibility, inform him of the dignity of his function in the offering of the holy Sacrifice. If you wish him to give liberally, teach him to offer himself along with Christ in the

Sacrifice. He will be articulate in the defense of the faith if he has learned to be articulate in his participation in the liturgy. He will be aware of his duties toward his brothers in Christ when he has realized the significance of common participation in one Sacrifice.

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AN AMERICAN POVERELLO (1877-1949)

THERE lived among us and worked among us for years, and recently died among us, a man who is a living accusation to those Catholics who strive to accommodate themselves to the world, and seek its acclaim and the reward that it holds out to those who serve it. This man was Peter Maurin, who looked as shabby as some of the Friars in Italy, so many of whom disgust self-righteous Anglo-Saxons. In the days of Christ's pilgrimage on earth this self-effacing Frenchman would have followed in the footsteps of the Lord and shared with Him a handful of grain plucked from a nearby field. Among the self-righteous Christians of today he was really an anomaly.

Peter Maurin's early life was known only to those who were able to gather peacemeal the facts from conversations with him during the most fruitful period of his pilgrimage in our country, from 1932 to 1945. It is known that he came from a large family of peasant stock in Southern France. Peter, as he was lovingly called by so many, on one occasion told the writer, "My grandfather was a gardener, a sheep-grower and a basket-maker; he worked from sun-up to sun-down, and when he was not working he was praying his rosary."

Peter's life was an example of how all who desire to engage in Catholic social action must begin with personal reform. For more than twenty-five years, beginning at the time when he left his native land in search of his "mission," Peter prayed, thought, read, engaged in manual labor in various parts of Canada and the United States, discussed and clarified his thoughts with anyone who was interested in what he had to say. He finally developed his ideas into a working program. It was in New York City in 1933, with the invaluable aid of Dorothy Day, he founded a monthly paper, the *Catholic Worker* and initiated a movement of rather far-reaching influence.

The CW's work of personal charity, based on individual practice of the corporal and spiritual works of mercy, is in itself a program of social action that should be discussed separately. It is the purpose of the present sketch, to touch only upon a few of the tenets of Peter Maurin's social philosophy which gave the *Catholic Worker* the character of a movement. The foundation of his life and influence, in the opinion of the writer, emerged from what he described on a numerous

occasions as the "gentle personalism of traditional Catholicism", the gist of "Mediterranean thought". For a larger and fuller expression of his social ideals and outlook, Peter always referred those interested to books. Early in 1938 he often mentioned the "Personalist and Communitarian Revolution" by Emmanuel Mounier.¹⁾

The clearest and most significant expression of the meaning of his vocation was an occasion when he described the synthesis which he strove to incarnate into a living ideal. It was explained at the time with a piety, simplicity, gentleness and charm that was deeply moving. His program, Peter said, was made up chiefly of four elements: The "easy conversations about things that matter," adapted from the life and labors of St. Philip Neri; the clarification of thought, or intellectual approach, according to the method of St. Dominic; the ideal of manual labor as exemplified in the life and teachings of St. Benedict, and voluntary poverty adapted from St. Francis of Assisi. He worked to realize this ideal with a single-mindedness, intensity and concentration which astounded all who knew him.

One of Peter Maurin's central ideas, which he reiterated on numerous occasions was that every Christian must strive to pursue a "mission", or vocation, in life. The loss, in general, of the sense of a Christian vocation among the laity, was to him one of the greatest evils of modern times, a product of secularism. Moreover, contrary to modern feminism and strictly in accord with God's plan in nature with regard to marriage, Peter said that the man must strive to discover and understand his "mission" in life, and that woman's vocation is to be a help-mate to man in striving to realize his vocation. This was the ideal of marriage which he advocated with gentle and persuasive reasoning, and it is known that among the hundreds of young laymen and women who came to the *Catholic Worker*, or whom he met on his treks throughout the country, many Catholic marriages were contracted, at least in great measure according to this ideal.²⁾

¹⁾ Translated from the French by the monks of St. John's Abbey, Collegeville, Minn., New York, 1938, 298 p.

²⁾ It should not be thought from what has been said that Peter Maurin thought and advocated that the married state was the highest Christian ideal, or that he advocated a kind of laicism. He simply worked with the human material at hand. This is a topic that should be treated separately.

Another of Peter's themes of conversation during the 'thirties was the failure of modern intellectuals to lead the people out of the "blind alley" of unemployment, forced poverty and social degradation which afflicted so many at the time. He denounced vehemently the conduct of those who had forsaken the important social function of serving the people by transmitting to them, through the medium of teaching and literature, a vital, creative, social and cultural tradition, that would enable the masses to live in some measure of peace and contentment. Instead, these intellectuals had given up the search for and dissemination of truth, and simply "played with ideas"; often they became the paid propagandists of politicians and selfish business interests, while, as Peter so poignantly expressed it, "the people perish," spiritually, mentally and culturally.³) As a remedy for this situation, Peter conceived the principle of action which struck the imagination of a great number of the unemployed college graduates who came to the *Catholic Worker* to hear him. It was expressed in the slogan, "Let the scholars become workers, so that the workers may become scholars." His plan was that those who had learned to think and to direct their lives in great measure according to sound reasoning and correct principles, should accept the ideal of detachment from material things, or voluntary poverty, and go and live among the common people, to share their lives and activity. In this way the "scholars" were to influence the masses, "the workers", who spent all their time at enslaving work and often meaningless activity. They were to influence the people and teach them to learn to think before acting. Thus the people, according to Peter's plan, could be delivered from the tyranny of passion, emotion, and the excessive and nerve-racking activity, which dominated the lives of so many of those who are influenced only by the false ideals proclaimed on Broadway and Park Avenue.

Peter also spoke with clarity and persuasion on many other subjects touching upon social ethics. His explanation of natural rights regarding the use and possession of material goods, adapted from the teachings of St. Thomas Aquinas and expressed in his own unique way, was impressive. Many found his explanation a "hard saying"; people frequently walked out of audiences which

he addressed on this subject. He also spoke interestingly on work, on the use of machinery, on rural problems. His rural ideal of "cult, culture and cultivation," was the subject of many a lecture. In the tradition of Eric Gill, he was a sworn enemy of the machine. His slogan, "Let it r-r-rust!", was uttered on numerous occasions with a vehemence bred of conviction.

Peter Maurin had a good understanding of and a respect for the program of activities of the Catholic Central Verein. He read *Social Justice Review*, and attended the national Conventions of the CCVA as an observer whenever he had the opportunity to do so. Again in this matter, his attitude was indicative of a sound grasp of social realities. He knew that Catholicism in action is not primarily an "ideology", a neat set of ideas to be reduced to practice after the pattern of the pseudo-intellectuals, but a living incorporation of an ideal in human personalities. With the evident intention of directing attention to the social thought of living personalities, thought that would put others on the track of sound values and right thinking, Peter composed an "Easy Essay" which he "sang" to audiences in Boston Commons, Union Square in New York or on other appropriate occasions. Peter would say: "There is a man in St. Louis, by the name F. P. Kenkel; he publishes a magazine, *Social Justice Review*. There is a man in St. Paul, Minnesota, by the name Joseph Matt; he publishes a weekly paper, *The Wanderer* . . . These German Ca-to-likes have the stuff, but they do not have the push!"

What Peter meant by the latter statement, as far as the writer has been able to understand, was that Messrs. Kenkel and Matt had all the right ideas about the social panorama; in his opinion, they expressed a sound social criticism of the times, but somehow had not been able, due in part at least to lack of encouragement, and the lethargy and lack of interest among the members of the Central Verein, to formulate and initiate a practical program of social action that could strike the imagination and elicit the response and goodwill of the masses in the U. S. at the present time.

To work among the people and to serve their social needs was the task which Peter Maurin set himself to perform. This he accomplished with a great measure of success, as the founder and initiator of the *Catholic Worker* and its attendant activities. It is an indication of the success of his

³) As a reference to this problem, Peter often referred readers to a book "The Treason of the Intellectuals" by Julien Benda.

endeavors that the *Catholic Worker* of New York is today recognized as the germinator and disseminator of ideas which resulted in the founding of numerous groups devoted to the practice of personalized charity, and a number publications, two of the same name, in England and in Australia. A Swiss publication once carried one of his "Easy Essays", translated into German, and several papers in France occasionally published portions of his writings. Even such widely divergent groups as the Association of Catholic Trade Unionists, founded in New York, acknowledge a debt of gratitude to him.⁴⁾

It can be said without exaggeration that Peter Maurin was the spearhead of a popular social movement intended to inculcate the leaven of a living, absolute Christianity among the Catholic laity of our country. He wanted the Catholic laity to become articulate and active in the right way. A great many people who observed him have thought he was a saint. Whatever judgment the test of time will pronounce upon his life and character, the present writer thinks of him as a modern troubadour, who wandered about and sang in

twentieth century America. The writer was present on a number of occasions when Peter held his audience spell-bound by the truth and beauty and music of his "Easy Essays." It is known that Peter thought of himself as such a singer, and expressed this interpretation of his vocation on a number of occasions. None who really knew him well, will ever forget this lovable Frenchman, who incorporated some of the best elements of Catholic France into his character, and founded a movement that some think may inadvertently have done more to stem the tide toward Communism in the United States than any other concerted effort up to the present time. Peter Maurin was not a great, original thinker, but was a more than ordinarily gifted man who lived and thought and worked and suffered among the people. Rather late in life he conceived a vital and realistic program for the dissemination of Catholic social thought and action. He discovered a great Christian vocation and strove to realize it.⁵⁾

CYRIL T. ECHELE

⁵⁾ A small collection of Peter's "Easy Essays" was published by Sheed & Ward, New York, 1936, 112 pages. A more complete edition of his writings, consisting of 224 pages, is in preparation and will be published by the "Catholic Worker" in the near future.

⁴⁾ See "Labor Leader," issue of May 31, 1949, p. 2.

Warder's Review

Moving Towards a Planned Economy

THE famous physiocratic maxim about *laissez faire* had a sequel which is rarely quoted: "The world will find its own way." That really was the more important part of the principle the physiocrats wished to emphasize.

The present generation of men, in Europe and in America, is moving away as fast as it is possible for them to do from this liberal doctrine. Speaking of Brazil, a writer in "Foreign Agriculture" published by the Office of Foreign Agricultural Relations, U. S. D. A., says:

"The present trend points toward an increase both in number and in scope of Governmental controls. Periods of over-production and low prices have in the past led to drastic controls over the industry concerned, and a similar policy can be expected when such conditions reoccur."

In Brazil, and conditions in our country favor the same trend, "the institutes and executive com-

missions acquired broad powers, during and immediately after the war, which gave them extensive control over most agricultural industries." Moreover, "further consolidation of authority and extension of such controls to other industries would seem inevitable," says the writer of the article we are quoting, "whenever a declining world market results in the accumulation of surpluses." "Export restrictions under which a permit is now required for all outgoing shipments," says the writer, "will doubtlessly be relaxed as domestic shortages of commodities important to the national economy are alleviated." Import controls, on the other hand, are to be regarded as more permanent, "their retention being considered essential for the duration of exchange shortages."

The fact is, a problem to which the man in the street and the daily press pay too little attention, the lack of a sound currency and available funds, from which a large part of the nations of the

world suffer today, is exercising a baneful influence on commerce and trade. In the case of Brazil, we are told that "depletion of hard-currency balances during the postwar years has resulted in a tightening of exchange controls with more restrictive measures in prospect as reserves decline to lower levels." And this is an international dilemma which favors the development of stateism. Soon we will be living in a planned world!

The Need of Institutions

ATTEMPTING to clarify, as far as possible, the meaning and use of the word *institution*, "A Dictionary of Modern English Usage", by N. W. Fowler, explains:

"Cricket, five o'clock tea, the House of Lords, Eton, the Workhouse, a hospital, the National Gallery, Marriage, capital punishment, the Law Courts, are all -utions and not -utes."

The distinction is not always observed, nor is much said about the importance of institutions for society and the State. Their role and function should, in fact, be better understood by the present generation than it is. Under Liberalism many institutions suffered seriously; none more so than marriage and the family. The farther we drift to the left, the greater the danger that it will not be possible to reestablish them firmly. On the contrary; other institutions which appear safe enough today will be crushed by the totalitarian State.

Trade Unionism is today an institution; so is cooperation. What became of both in Hitler's Germany, what are they in Stalin's Soviet Russia? The present therefore, demands that existing institutions should be strengthened and held to perform well the functions for which they were intended. We have in mind in this respect also the Congress, whose prerogatives the Constitution so clearly defines. It is one of the three branches of the Government and hence should function independently. Property, let us add, is another institution calling for attention at this time. At present public authorities are attacking indirectly an institution, private property, which has existed since the beginning of human society. Nationalization of the means of production, including land, and confiscation outright, becomes inevitable as soon as taxes no longer yield income sufficient to meet the ever increasing expenses of the "welfare State."

It has been happily said, "institutions rather than ideas connect one generation with another, fix and stabilize progress and make secure the permanent and fruitful supports and impulses of society. They give a State the care of the conservative force which is as necessary for its life as change."¹) Our nation has been most fortunate in this respect, inasmuch as it inherited from England political institutions well adapted to the genius of the American people. They have served us well these one hundred and sixty years and deserve to be defended and perpetuated.

It is not enough, let us add, to formulate, pronounce and promote ideas. In his classic work on Roman Law, Rudolph v. Jhering declares that ideas which depend on themselves soon cease to command the adherence of peoples. The makers of our Constitution acted on this principle, and if, a hundred years ago, a handful of Americans, who found themselves in the wilderness of Oregon, organized a new commonwealth, they were able to do so because the ideas expressed in the Declaration of Independence had been realized more fully in the institutions sanctioned by the fundamental law of the American people.

Their value all should realize. The Catholic Indian, previously referred to, Mr. Ruthnaswamy, makes the remark: "Institutions are the defense that man throws up to save his social instincts from perishing." With us, at this time, existing institutions of a social and political nature are needed for reasons stated by Francis Lieber, in his volume on "Civil Liberty and Self-Government:"

"The tenacious life of institutional liberty is proved perhaps best in times of political mediocrity and material wellbeing. Gloomy, or ardent, and bad times may try men's souls, but periods of material prosperity and public depression try a country's institutions. They are the most difficult times, and liberty is lost at least as often by standing on pleasant shores as by wrecking on boiling breakers."²)

As politicians move in the direction of the welfare state, we are losing out of sight the importance of institutions; we do not, at least, develop those we possess or promote the growth of new ones, adapted to present needs and conditions. Prosperity and plenty seduce not alone individuals but also nations. Goethe, the second centenary of whose birth we celebrate this year, said on one occasion, "Nothing is more difficult to bear than a series of good days," that is prosperity.

¹) Ruthnaswamy, N. *The Making of the State*. London, 1932, p. 209.

²) *Loc. cit.* Phil. 1859, p. 335.

International Cooperation—Its Foundation

OUR national tendency to isolate ourselves politically from the rest of the world, which caused Mr. Hull so much worry while he served as Secretary of State to the late President Roosevelt, has never made itself felt in the sphere of commerce and trade. On the contrary, American ships sailed the seven seas in search of trade before the ink was dry on the declaration of peace which acknowledged the thirteen colonies to be a nation enjoying sovereign rights. Moreover, for years American scientists and engineers have searched far-away places for precious metals, other valuable minerals, including petroleum, and last but not least animals and plants considered adaptable to our soil and climate. In this regard the Department of Agriculture of the Federal Government has rendered services that are not sufficiently appreciated by the people. There is nothing sensational, for instance, in the results of such efforts as those referred to by Frederick J. Stevenson toward the close of his article, "The Potato, A Leading World Crop," published in *Foreign Agriculture*.

Having devoted several pages to a relation of the history of this American plant and its transmission to Europe and gradual adoption by the people of the old world, Dr. Stevenson, Principal Geneticist, Division of Fruit and Vegetable Crops and Diseases, U.S.D.A., finally speaks of the expeditions from such countries as ours, Great Britain and Russia that "have gone into Mexico and South America in search of species and varieties that might contribute important characters not present in the potato stock already available." As a result of these endeavors, "a wealth of genetic material has been built up and, in most cases, is freely exchanged between the various countries." As a result of this cooperation, we have since 1930 received varieties and species, "carrying very valuable characters," from no less than sixteen countries. In exchange this country has sent since 1943 true seed and tubers of seedlings and varieties to thirty-four countries. "Thus," Dr. Stevenson writes, "the potato industry and the research upon which it depends for its perpetuation and expansion are international in scope." The writer furthermore drives home the importance of the stated fact by adding: "Improved varieties, cultural practices, handling, marketing, and

industrial uses are due in no small part to international cooperation."¹)

Considering the value of the potato crop as a food product alone—"it was a life-saver during the recent world wars"—the international cooperation referred to must be considered particularly gratifying. At the same time the question comes to mind, why should not this solidarity of interests exercise its influence on a wider front? But we must not be satisfied to make our own the opinion of General Chennault, expressed in his memoirs: "There is no place in the world today for the narrow, competitive nationalism that sparks the tinder of war." It is the teaching of solidarity of the human race under God we must seek to realize in political and economic action.

Maternity Guild, a Mutual-Aid Institution

MEMBERS of the Central Verein have been rather unresponsive to the opportunity to engage in a necessary and wholesome work of Social Charity—the Maternity Guild. That there is need of this institution appears from a statement by Mr. Daniel J. Tobin, General President of one of the strongest labor unions of the country, the International Brotherhood of Teamsters, Chauffeurs, Warehousemen and Helpers of America. As editor of the *International Teamster*, Mr. Tobin begins an article on socialized medicine, which he calls "A Precious Right," with the following revealing statement:

"I personally believe in socialized medicine, with the understanding that the individuals who desire it will be permitted, under the law, to hire their own doctor, if they so desire, and pay for same. When any of my children was about to be born, I was mortgaged for six months later to pay the doctor."

To help families meet this very situation, is one of the purposes of the Maternity Guild. Faced by Mr. Tobin's statement no one may say that the need does not exist. Hence there remains the question, why have our people been so reluctant to champion this cause? Would they rather that the Catholic family depend on the State in maternity cases? Mr. Tobin, himself a Catholic, is outspoken in his espousal of socialized medicine. Self-help and mutual-help apparently mean nothing to him in this case. "Now when I see

¹) *Foreign Agriculture*. Washington, October, 1948, p. 211-16.

medicine and doctors paid by taxation in England by those who can afford to pay," he declares, "I see progress." We see the individual, and particularly the family, delivered over to Leviathan. And without hesitation this experienced and able labor leader states, attempting to explain the sentence just quoted: "In this country, in a few years, we will follow in the footsteps of England, because any man that has raised a family of four or five children on the wages of the average working man can realize how costly an experience such conditions are. Many a woman has lost her life, because her husband did not have enough money to pay hospital bills."¹)

If our people would study the rules to be followed by the officers and members of Maternity Guilds, they would discover how well adapted this institution is to present-day needs. There was a time when the Church considered the "Mons pietatis" so timely that Bishops were supposed to inform the Holy See whether there existed in their Dioceses such loan organizations. They were even introduced into Mexico, and probably other countries of Spanish America. But these "Mountains of Piety" did not serve a purpose nearly as necessary and noble as do the Maternity Guilds. Their mission should be preached from

the pulpit as was the mission the "Montes" were to perform in the fifteenth century. In fact, Franciscan Friars moved through Italy, advocating in their sermons the founding of these charitable loan associations.

Probably the Report on Medical Activities, transmitted to the Speaker of the House of Representatives by the chairman of the Commission on Organization of the Executive Branch of the Government, were Mr. Tobin to read it, would convince him that "Federal Medicine" apparently does not even promise what he would expect of it. Moreover, the Commission says, "The Nation's future can best be protected by using every means to prevent disease rather than by providing unlimited hospitalization to treat it." With this opinion one gladly agrees. Also with the statement that, "Medical care offered by the Federal Government should be a model for the Nation." But is it that now, although last fiscal year's medical expenditures were about one and a quarter billion dollars? Apparently not, because the Commission states, "The present methods being employed by the Federal Government makes it impossible to achieve these objectives." Even in the armed forces, we are told, the lack of medical specialists is critical.

Contemporary Opinion

ALL our recent experience indicates that the thinking and planning in social welfare is being done by fewer and fewer people. We were amazed in the past few months to learn how few people have thought through the implications of the Old-Age and Survivors Insurance program. The testimony of welfare leaders before the House Ways and Means Committee in regard to this and other elements in social security read like sermons. Apparently they have not been accustomed to analyzing programs with all their ramifications. More and more of our thinking is being done by a few professionals at the top. More and more people are satisfied to let a few governmental officials do their thinking for them. This is a very dangerous trend. Committees and boards of directors are becoming a front. Recently we heard it said about a certain Advisory Committee that not one of its 20 members could stand cross-examination on the program on which they were sup-

posed to advise. This is quite different from what it was a generation ago. We then had laymen who were capable of thinking through programs for themselves. They felt that it was their business to do so. Lay leaders of today depend entirely on specialists, and too often, specialists who operate in very limited areas. We do not have many specialists who have the training necessary for a rounded point of view in regard to social problems and movements.

Catholic Charities Review

When Henry J. Kaiser needed men at his Columbia River shipyards, coach trains jammed with recruits from Harlam rumbled out of Grand Central Station to begin the jolting 3,000 mile journey across the continent. These trains brought the race issue to the Northwest, the questions of segregation and exploitation.

I recall a meeting at Vancouver, Wash., thirty-five miles from Bonneville Dam, where huge aluminum plants have risen. Jonathan Daniels,

¹) Loc. cit., April, 1949, p. 2.

editor of the *Raleigh News and Observer* in distant North Carolina, was the speaker. He dwelt on the desperate economic and social dilemmas of the South. Then he applied the lesson.

"You folks," he warned, "had better take more than an academic interest in this. The South's problems are soon to be your problems. I have heard southern accents repeatedly in service stations and restaurants. I understand the Negro population of Portland, across the river, has jumped seven or eight times since the war began. I note 20 percent of your new residents are from the Texas area. The tensions of the South are among you now."

Fortunately, solutions are coming more readily than in the South. After desperate political battles, the recent legislative sessions of both Washington and Oregon enacted state Fair Employment Practice laws. But this reaches jobs only and not social conditions.

RICHARD L. NEUBERGER
The Survey

It is Mount Lebanon (Pittsburg) incidentally, that has adopted the plan of arranging an "all-night jamboree" for the graduates of its high school, in order to break up the practice of former years, when the seniors celebrated by driving around madly in the family automobiles, horns blowing, etc. This year there was a dance, ending at 1:00 a. m., then a swimming party, from 1:30 to 3:00 a. m., then more dancing and the serving of food until daybreak.

Under this plan, it is stated, the students were less of a nuisance than in the past; the danger of traffic accidents was reduced. Yet, if education is supposed to be a civilizing, cultural influence, it would seem that Mount Lebanon isn't getting due value for its school taxes. But of course parents shouldn't leave to the school the entire task of instilling self-control, civilized attitudes, respect for the rights of others. That calls for co-operation.

Pittsburgh Catholic

One of our best informed and most serious publicists, Stuart Chase, raises the question: "One remembers the 'peace scares' which shook the market in 1944; one remembers the bitter 'paradox of plenty.' Must prosperity depend upon disaster? World War I took us out of the depression of 1914. World War II ended the chronic unemployment of the 1930's. The cold war sustained the post-war boom. Is peace intolerable in the era of mass-production?"

Fragments

IT appears to the *Ensign*, Catholic weekly of Ottawa, that "politicians are under a constant temptation to seek votes by appealing to our emotions instead of to one's intellect."—But there are others equally guilty.

Clipped from Joseph Alsop's column: "The public auction of major offices . . . is beginning to be regarded as a matter of course"; therefore "Congress should begin at once to consider the long-bruited plan for public financing of political campaigns, which would stop this squalid barter."

Together with the New Deal a militaristic attitude of mind has been born in our country. It has found expression in Senator Robt. S. Kerr's remark: "Without Federal aid our roads would be of little use to the military and the same principle applies to human resources." Hence he favors Federal Aid to Education!

In his novel, "Prairie Avenue" (Chicago), recently published, Arthur Meeker describes the foregathering of guests at a dinner party: "By this time the roar had grown deafening—the well known American roar, compounded of alcohol, natural vocal shrillness, and the naive pleasure people felt in meeting their neighbors, no matter how familiar."—However aggravating the general behavior of people on such and similar occasions may be, it is "the natural vocal shrillness" makes it intolerable.

"I believe it has only been possible for Communism to spread because we have a situation today which is absolutely unique in man's history; that in fact people have been told for so long that it did not matter what they believed, that they finished by believing nothing," declared Mr. Douglas Hyde, former News Editor of the *Daily Worker*, London, in the course of a lecture given in the Mansion House, Dublin.

A grant of \$100,000 has been made by the Rockefeller Foundation to the Federal Council of the Churches of Christ in America for a three-year study of the "application of Christian principles to economic life." "Some pointed comment could be made on the anomaly of using Rockefeller money in such a project—but we refrain," remarks the *Nebraska Cooperator*.

THE SOCIAL APOSTOLATE

Theory — Procedure — Action

The Need of Preparing for Catholic Social Action

CATHOLIC Social Action must ever be regarded as something normal and very natural. It springs from man's social nature on the one hand, and from the essence of our Catholic Faith on the other. The fact that in this age of individualism and selfishness, social responsibility is generally ignored does not alter the true order of things. Nay, the modern attitude makes it all the more imperative that in season and out of season our attention be called to our obligations as members of the Church to engage in the Social Apostolate. Moreover, in the light of the frequent and solemn admonitions of the Popes of our times, it is difficult to understand how our social responsibility can be taken lightly.

Catholic Social Action is directly concerned with the christianizing of human society. It devotes its efforts to the application of the teachings of our religion to the questions and problems of the day. It must be evident therefore, that any constructive and intelligent program of Catholic Action demands correct knowledge of both the problems to be solved and the principles to be applied. The fact that this knowledge is so generally lacking is perhaps the major cause of the failure of Catholics to make any considerable impression on American society. Must we not admit that there is not in our country a really enlightened Catholic opinion? And without an informed laity a concerted Catholic effort to reform society is an utter impossibility. Worse still, Catholics themselves often follow the pattern of thought and action of our secularistic age, hardly recognizing its spirit, so alien to the basic concepts of our Faith. This condition will continue as long as our people derive their knowledge of events and trends from the secular press and the doctrinaire radio news commentators. The plain truth is, that generally speaking the Catholic people in the United States are a poorly informed lot.

Since a poorly informed laity, or worse still, a misinformed laity is incapable of Catholic Social Action, the very first step in preparing for this necessary apostolate is the acquisition of knowledge. This need not frighten any person who may not have had opportunities for very extensive formal education. Nor should it be implied that much time and arduous efforts are necessary to

become sufficiently informed for participation in the Social Apostolate. Since every one has a measure of responsibility in the Christian reform of society, the requirements for at least general participation in the Apostolate must be within the reach of the average man.

The question of obtaining the necessary knowledge of our problems and their proper solution is best understood if we distinguish between requirements for leadership in Catholic Social Action and the less demanding qualifications for participation in the program in the role of intelligent collaborators. Speaking of the latter, we deem it necessary for our people to know the Church's teaching and her program sufficiently to be able to discern the more basic social and moral evils of the day and to know the remedies she proposes for their cure. People should generally be aware, for instance, of the great strides already made toward State Socialism in our country. They should be able to determine for themselves that many, if not all, the remedies of our economic ills proposed on a national scale are not in harmony with the traditional Christian concept of social economy. Again, there is a crying need for general education of our people on the necessity of thrift, personal responsibility, the importance of the family, the proper role of the State, etc. Proper knowledge on these and similar subjects is readily acquired from instructive lectures at meetings and the reading of informative Catholic literature. The secularistic press must cease to be the social and economic bible of our people; radio commentators must be rejected as the oracles of wisdom they pretend to be.

To be able to assume the role of leadership in Catholic Social Action a better than general knowledge of the Church's teachings in these matters is desirable and at times necessary. It need not be added that the greater the familiarity with Christian social principles the greater will be the individual's influence for good. For the attainment of that greater knowledge necessary for leadership there immediately comes to mind as complementary to lectures and constructive reading, the idea of group-study, or group-discussion. This is perhaps the most pleasant method of study and affords an opportunity for self-expression, a faculty which is vital to the spread of the Church's social philosophy. We urge our societies to es-

establish discussion groups. With the help of the Spiritual Directors this should not be difficult. Careful planning will insure success. The subject of study should be carefully chosen; the time of meetings as well as their frequency judiciously determined; the discussion so conducted that all participate with no one person monopolizing the time. Group-study or group-discussion is a proven plan of acquiring knowledge. It will prove successful wherever properly tried.

Intelligent concerted action on the part of Catholics is the crying need in America for the reclamation of society. Too long have we been an ineffective and largely uninfluential segment of the body social. An age of crisis is clamoring for action, Catholic Social Action. We must ready ourselves for entry into the lists. Attainment of the necessary knowledge of the Church's social philosophy is the first step in this direction.

FR. VICTOR SUREN

Cardinal Griffin Warns of Impending Danger

IN the course of an address on responsibility, delivered by Cardinal Griffin, Archbishop of Westminster, at New Castle, on the occasion of the Tyneside Scholarship Lecture, the distinguished prelate warned parents not to allow the State to relieve them of certain responsibilities for their children. If they did so, the speaker warned, the State would finally relieve them of their children.

"If you allow the State," the speaker continued, "to monopolise the feeding, clothing and education of your children, it will do so in accordance with its own ideas. It will decide the future career of your child, and finally direct him to the work or industry which it considers best for the child and the community. You will have no say.

"But you have duties as Christian parents to feed and clothe and educate your child. This is not only a duty; it is a right. This means that you must train and mould the character of your children according to the Christian pattern.

"It supposes that husband and wife will be faithful to one another unto death. It means that parents will take personal care of the children and not hand them over to others to be looked after.

"It means that you will take an active part in deciding upon the education which your children are to receive and that, as Catholics, you will send them to be trained and educated in a Catholic school.

"It demands of the children that they will be faithful to the Fourth Commandment, which says we must honor our father and mother. It demands of the children respect for their parents and fraternal love for the brothers and sisters of the same family.

"In a recent discussion in the House of Lords, the Lord Chancellor said that he blamed the par-

ents for the increase in juvenile delinquency, but we must go back further for an explanation. We must blame the false principles which the parents of today received from their educators. They were taught that religious beliefs mattered very little provided that some standard of respectability was maintained.

"They were told, without any proof whatever, that the human race was descended from monkeys and now they see no reason for not acting as such.

"They were told that mankind was always progressing and that eventually they would arrive at complete happiness in this world. In consequence of this false teaching the whole basis of morality was destroyed, and so our moral standards today are considerably lower than they were some thirty or forty years ago. For it is impossible to have a moral code without a creed.

"Unless the children of today are going to be trained and educated as Christians, the children of tomorrow will become more and more pagan. There is no short cut or easy solution."

Toward the close of his address, Cardinal Griffin spoke also on the responsibility of employers and workers. His remarks on the subject are significantly timely:

"I do not think it is realized how much an increase in security leads to a decrease in a sense of responsibility. But it should be obvious to any thinking man. Security is generally obtained by a loss of freedom and a consequent decrease in responsibility.

"It is for this reason that it is so important that men should have a much wider sense of responsibility. Such a sense of responsibility will only be realized when men appreciate their dignity as workers and their responsibility to God that their work should be well done. When we die we shall not be asked what part we played in life, but how well we played the part assigned to us."

QUESTIONS OF THE DAY

Industrial War

NOW that the Ford strike is over, it is possible to assess the gains and losses. Striking employees lost a minimum of 16½ days' wages. Many lost more. In addition, thousands of employees in suppliers' plants, whose only concern in the feud at Ford was that of innocent bystanders, lost heavily in wages.

Ford Motor lost production of 100,000 cars and trucks, valued at around \$110 million. Suppliers lost about \$70 million in Ford purchases. Steel output at the Rouge steelworks was reduced by 100,000 tons. Ford dealers handling Ford-Mercury-Lincoln products helplessly watched thousands of prospective customers turn to General Motors, Chrysler or other dealers for their 1949 cars or trucks.

In short, the Ford strike was not won by anybody. It was lost by everybody . . .

Editorial *Steel*

National Welfare at Stake

THERE is much wishful thinking about Government spending as a painless method of providing everything for everybody. Unfortunately it is not that simple, for there is no magic by which the Government can furnish all of us with what we should like to have. The question is not how much do we want, but how much can we afford? If more money is to be spent, someone will have to furnish the money. Either it will have to come out of the taxpayers' pockets, or the Government will have to resort once more to deficit financing. The latter would mean a rising national debt and could ultimately bring about renewed inflationary pressures.

These alternatives present a difficult choice. But the difficulties could be lightened by one course of action which ought to be taken, and that is a reduction in the cost of running the huge Federal bureaucracy. With a large budget deficit threatened for the fiscal year 1950, this is certainly the time to start on the long overdue reorganization of the operations of the Government.

The recent reports of the Commission which has been studying the whole governmental structure show clearly that this structure is organized and operated in an inefficient, haphazard, and extravagant manner. Estimates of possible annual sav-

ings run to \$3 billions or even more. Surely there is no reason why the public should go on paying out billions of dollars for waste and inefficiency in the operation of its Government. Congress should enact legislation directing a thorough streamlining of the entire Federal set-up, and then the actual job of overhauling should be pushed vigorously and effectively.

Cleveland Trust Co., Business Bulletin

Will Anti-Lynching Bill be Passed?

FRIENDS of labor (now) say Administration's anti-lynching bill is so drawn that it could be invoked in labor disputes *where persons are injured on the picket line or in sit-down strikes*. Here are the critical points in the bill, as reported favorably by the Senate Judiciary Committee:

1. "Insofar as it lies within the constitutional power of the Congress so to do within the subject matter of this act . . . each and every citizen of the United States [shall] be secured in the equal protection of the laws of the United States, and of the several States, and . . . no citizen of the United States shall be deprived of life, liberty or property without due process of law."

2. A lynch mob is defined as "any assemblage of two or more persons which shall, without authority of law, exercise or attempt to exercise, by acts of physical force against persons or property, any power of correction or punishment over any person . . ."

3. Police officers would be punished for failure to enforce anti-lynch law.

*What's Happening in Washington*¹⁾

The Sympathetic Strike

THE sympathetic strike raises a very important moral issue. It may be just when, without injuring any innocent third party, it brings lawful pressure to bear on the employers who are unjust to the original strikers. The sympathetic strikers have no grievance with their employers on their own account, but if these same employers are unjust to another group of workers, then workers in the same industry under the same employers are justified in withdrawing their labor, just as one

¹⁾ Publ. by Prentice-Hall, Inc., N. Y.

country is justified in coming to the assistance of another suffering from unjust aggression.

But when workers from other establishments, who have no grievance with their own employers, come out in sympathy, they are inflicting unjust damage on an employer against whom they have no grievance. A strike involving such injustice is immoral, and the workers are bound to make restitution for any harm they cause fair employers.

It would be different if the attitude of an employer were the result of a pact between an employers' federation. Then the whole federation were sharing in the injustice, and workers employed by other members of the federation would be justified in going on sympathy strike.

The question grows delicate when the work

produced by one firm is of benefit to the unjust employers; then the workers must consider whether any action of theirs could help the strikers without injuring their own employers. They could refuse to deliver goods to the shop employing the unfairly treated workers.

But any action that benefits one set of workers through injuring anybody else is immoral. Many sympathy strikes are meant to harass the public, to clog industrial activity in order to force at any cost the granting of the workers' demands; such strikes are immoral, for they are an attack on society that has done the workers no evil. The injustice inflicted is out of all proportion to the ill-effects suffered by the men on strike.

FR. FELIM O'BRIEN, O.F.M.¹⁾

Rural Cooperation in Holland

A RECENT issue of the *Netherlands News Letter*, published by the Netherlands Information Bureau, contains an article on Agricultural Cooperatives in Holland. In the discussion of the various forms of cooperation, the cooperative loan banks are prominently mentioned. Having stressed the small farmer's need for credit, and having stated that it was difficult for the small Dutch farmer to obtain credit, because the large city banks were not interested in granting large numbers of small loans that offered little profit and great risks, the writer says, "There was always the money lender, of course, or the dealer who sold on credit, but these demanded so great an interest that it swallowed much, if not all, of the farmers' profit. From this situation arose 'the Cooperative Farmers' Credit Bank', small at first and with a limited field of operation. The members all knew and trusted each other. Interests were low. Usually, one of the members acted as volunteer treasurer; expenses were held at a minimum."¹⁾

Continuing, the article states that "in the course of a few decades these banks assumed tremendous importance." Begun originally to provide small loans to its members, the "Credit Banks" soon became the depositories and investment houses for their savings as well. Now the savings and investment sector overshadows the loan department, while many non-members also make use of its banking facilities (credits are granted to members exclusively, however). At present there are more than 1,300 such banks in Holland with com-

bined deposits of 1,550 million guilders. The total membership is more than a quarter of a million: in fact, virtually every farmer or fruit or vegetable grower is a member of a cooperative bank.

All this began years before the first Credit Union was organized in our country. But we too have achieved remarkable success in this field of endeavor; however, in one respect we lag behind; we have not developed our Central Banks as we should. In Holland they have at present two: one in Utrecht, with some eight hundred member-banks, and one in Eindhoven with over six hundred member-banks. These central banks act as clearing houses for the local cooperatives by investing their surplus savings and extending credit to small cooperatives, while they exercise general control over the member-banks. The combined resources of the member-banks are well over sixty million guilders.

The principal purpose of the local credit bank is to provide short-term loans, the type of credit that is most essential to farmers. Since these banks are not suitable for long-term credits, two separate organizations have been founded to serve this need through the cooperation of the central banks and the local banks. These are the Cooperative Land Capital Bank for Agriculture in Utrecht and the Farmers Mortgage Bank in Eindhoven.

American farmers have established some processing cooperatives, but they still could learn from the Dutch farmers in this regard. The beet

¹⁾ Loc. cit. Vol. IV. No. 1, February 1949, p. 17.

¹⁾ From "When Strikes are Immoral." Publ. in Irish Catholic, Dublin.

sugar industry in our country is "big business"; in Holland there are six cooperative sugar plants, three of which are among the largest in the world. Through their system of cooperation these plants have raised the Dutch sugar beet industry to a very high level. The six cooperatives process over 60 per cent of all beets; in 1940-1941 alone more than 24 million pounds.

While with us the Federal Government must subsidize the potato growers, in Holland the farmers almost monopolize the production of potato starch cooperatively. In the last year before the war, 15 cooperative plants handled about 85 per cent of all potatoes. A cooperative sales organization in Veendam, Groningen Province, in 1939-1940 sold some 21 million pounds of potato starch. In that same year more than a billion pounds of potatoes were processed by the member plants.

In addition there are 19 Dutch strawboard factories (no burning of straw as in our country!) which have a combined capacity of 750 million pounds annually. Nine work on a cooperative basis; they process about 60 per cent of the total straw production.

One of the newest ventures in Holland into the field of cooperatives are the slaughtering and

cattle sales organizations. Such cooperatives exist in many of the smaller farming towns, with a total membership of 40,000. But already a central organization has been formed to promote mutual interests.

Moreover, while the American farmer believes he has achieved something when he buys his fertilizer cooperatively, there exists in Vlaardingen, South-Holland Province, the First Netherlands Cooperative Fertilizer Factory, with some 7,000 farmer members. It produces annually 200,000 tons of super phosphate and 25,000 tons of other fertilizers.

The farmers of our country have steadily promoted the program of rural cooperation. Their efforts prove their ability to help themselves, and to work hand-in-hand with their neighbors in the interest of the common lot. Unfortunately, neither labor nor the members of the middle classes have thus far resorted to cooperation to the same extent. Our chain stores are virtually monuments to the lack of enterprise on the part of the members of the two classes of our citizens referred to. Hence their members do not profit, as do farmers and other cooperators, either financially or socially from the benefits cooperation bestows on those who promote it.

Of Importance for Individuals and Society

VOCATIONAL guidance is a subject to which Catholics have not as yet devoted sufficient discussion. It is bound to become a popular subject before long, because Governments will, having accepted the responsibilities of the Welfare State, be obliged to concern themselves with this problem. It has, in fact, been too long neglected, to the detriment of tens of thousands of men and women who have drifted into a job, whereas they should have chosen a vocation suited to their ability and condition.

Vocational guidance was one of the twelve subjects of discussion on the agenda of the general conference of the International Labor Organization which began its sessions at Geneva on June 8. The possibility of a Recommendation on the subject was first discussed by the ILO Conference last year at San Francisco. At that time, the delegates agreed upon a list of points which should be covered in a Recommendation which would be considered at this year's meeting. On

the basis of this list of points, and following consultations with Governments, the International Labor Office has prepared a draft Recommendation for submission to the Conference.

This proposed Recommendation declares that public facilities for vocational guidance should be provided "as widely and as soon as possible" for young persons, and that public employment counselling facilities should be provided for adults wishing advice on the choice of an occupation. The proposed Recommendation then goes on to outline principles and methods of vocational guidance and employment counselling, and to make proposals for the administrative organization of these services, for training personnel, and for research and publicity.

At the time this issue of *S.J.R.* is going to press, it is not known what disposition the conference made of this Recommendation. If it is approved, it will be transmitted to the ILO's Member countries. Governments are required by the ILO's Constitution to consider a Recommendation, "with a view to effect being given to it by national legislation or otherwise."

SOCIAL REVIEW

Catholic Social Action

EDITORS of Catholic newspapers from all over Europe were present when the Permanent International Commission of editors of Catholic newspapers met at The Hague. Msgr. Giobbe, Papal Internuncio to Holland celebrated Mass for the delegates in the chapel of his Internunciature in The Hague before the first conference took place. A commission of four was set up to make arrangements for the Catholic Press Conference in Rome during Holy Year.

Msgr. Giobbe, accompanied by Bishop Muench, Apostolic Visitor to Germany, was present at a luncheon given in honor of the visiting journalists. Bishop Muench travelled from Frankfurt for the occasion.

FOUNDED in 1929, the Central Catholic Library of Dublin has enjoyed a gradual but steady growth, due in large part to the zeal of its originator, Fr. Stephen J. Brown, S.J. The Library, which collects only Catholic books depends entirely for its income on the support of its members, but their number is not nearly as large as it should be.

However, speakers at the Annual Meeting deplored the fewness of readers who use the Library. It was disappointing said one, that the labors of the Honorary Librarian, Father Stephen S. Brown, S.J., had not received a greater response. The number of subscribing members was very unsatisfactory and the Library should be better recognized. It was undoubtedly one of the best Catholic Libraries in the world. He had used the Library consistently himself whenever he was in Dublin, and found it to be an admirable one. But that fact was not, unfortunately, recognized by the public.

IN India the call to organize Catholic workers for the purpose of instruction and mutual cooperation, so ardently desired by the Church, has been heeded in a number of dioceses. To give but a few instances: A Catholic Workmen's Association has been organized in Bangalore, another in Mysore, and a third in Cochin; an Indian Christian Labour Union has been at work for the past several years in Coimbatore; another Trade Union has been started in Mangalore, and of late, a third at Dindigul.

A writer in the *Voice of Assisi*, published in Trichinopoly, deplores however that these organizations are not co-ordinated. "You will have observed," he states, "how well organized are the labor unions under communist leadership." Having spoken about the ability of available Catholic labor leaders, the writer, Fr. Augustine, O.F.M.Cap., continues: "It is high time

that we recognize the capabilities of our Catholic workmen. They are few in number but great in energy. They can exert their influence on their non-Christian co-laborers and get them to their views and ways. Those of us who have been in close touch with labor have known that the laboring masses are not in love with Communism. They only ask that justice be done to them. Christian social justice—that is what they demand. But who can satisfy their legitimate requests if Catholic workmen of the whole country do not organize themselves into a strong body and assume the leadership of labor."

THIS year's Catholic Day of Germany, the 73rd since 1848, will meet in the industrial city of Bochum, from the 1st to the 4th of September. The choice of location was influenced by the desire to demonstrate the attitude adopted by the German Catholics of today towards the conditions prevailing in the industrial centers of the Rhein and Ruhr. Hence, fundamental Catholic social doctrines are to constitute the bases of all deliberations. The motto chosen for the occasion points to this purpose: *Opus Justitiae Pax*, Justice Creates Peace.

This year's event is expected to result in a mass demonstration, on Sunday, September 4th. A recent announcement states that no less than 300,000 participants are expected. Among the subjects to be discussed at some of the conferences, these are of particular significance: "Homeland, Homestead and Work"; "The Worker and the Enterpriser"; "The Re-ordering (reformation) of Property"; "The Cooperative Order of Society", and to mention another of the eleven subjects of discussion, "The Obligations and Limits of State Power".

Co-operation

ON September 23, 1946, the first consignment of fish from a fishermen's co-operative society reached Sydney, New South Wales. It came from the Clarence River Co-operative Limited. At the beginning of the year there were 17 fishermen's co-operative societies on the coast of New South Wales and they handle 20 million pounds of fish a year. The turnover of the pioneer Clarence River organization is worth half a million dollars a year. Of the 3,000 professional fishermen in N. S. W., more than 2,000 are members of the co-operatives. Most of those outside the co-operatives live near Sydney, the capital and largest city of the State, and market their fish without much difficulty.

The co-operative system was recommended to the State Government in 1945 by a fact-finding committee

which reported that it would improve the marketing and distributing of fish and give the consuming public a better deal. Late in 1945 the Government appointed a civil servant, to organize co-operatives. The fishermen of New South Wales were strong individualists and slow to adopt the idea. Thomas Poole, a deep-sea fisherman and a director of the Laurieton Co-operative summed up the results by saying, "Co-operation is the fisherman's dream. We are at least 33 per cent better off acting as a group than as individuals."

OVER two-thirds of Sweden's farmers now market their livestock through farmers' co-operative slaughter-houses. The beasts are collected by truck from the farms, then slaughtered, weighed and graded, the members being paid accordingly. The meat is sold to retail shops (both private and consumers' co-operatives) in the district and the surplus is sent to the nearest big town.

The remarkable thing about the achievements of Swedish farmers in marketing of livestock is that, though the farmers have taken over practically the whole business, there is not a single one of the private men hitherto operating who has been ruined. Some of them became managers, employees or workers; some made a living from their retail shops and now buy all their goods from the co-operative; some became farmers and a few of the older men just retired. The Swedish farmers are greatly pleased with this; for, as they remark, "our aim was not to ruin people but to establish a less barbaric market."

Education

MODERN secular education has tended to produce specialists in every field, without giving them a full, deep view of the whole man and his true purpose," Fr. F. A. Marrocco told the 1949 graduating class of St. Patrick's College at Ottawa, Canada. "Therefore, although secular society is filled with specialists it is rapidly decaying."

The speaker also remarked that "where Theology is not taught or where it is purely man-devised, even a full knowledge of all the other sciences will not convey a sound attitude towards human life."

Laymen in Church Work

NOW in its fourth year, *Understanding* was founded by the National Association of Manufacturers to promote "cooperation between clergymen and businessmen." A recent issue reported that the Conference of Men's Work Secretaries, held in Chicago, discussed ways and means to stimulate broader activity among laymen in the church during the present year. One of the

major proposals involves the creation of a greater awareness of the need for laymen's activity. It was suggested that ministers train laymen to participate more fully in church activity. By this means, the ministers, in turn, would have greater freedom of time for spiritual counseling.

The purpose of the Conference of Men's Work Secretaries is to promote Christian fellowship and to serve as a medium of exchange for inspiration and information concerning lay work. It also serves as a center for clearing problems and progress.

The Printed Word

FOR almost a year, a paper called "*A.E.F. Nouvelle*" has been appearing in French Equatorial Africa. The publication, which is said to be edited by Africans, is in fact edited by Mr. John Malonga, *Conseiller Représentatif du Moyen Congo*. As printing presses are rare in French Equatorial Africa, the paper is printed in Paris on the presses of "*L'Humanité*."

The paper is the organ of the "*Rassemblement Démocratique Africain*"; it has "advanced" and Communistic tendencies. Little by little it urges class hatred and opposition to missionaries.

Right to Work

IN a recent decision the U. S. Supreme Court held that "right to work laws" of Arizona, North Carolina, and Nebraska do not violate constitutional rights of union members. These state laws specify that no labor contract or agreement shall deny a person the right to obtain or retain a job because he does not belong to a labor union. The court's majority opinion declared:

"Nothing in the language of the laws indicates a purpose to prohibit speech, assembly, or petition. Precisely what these state laws do is to forbid employers acting alone or in concert with labor organizations deliberately to restrict employment to none but union members . . .

"Just as we have held that the due process clause (of the Constitution) erects no obstacle to block legislative protection of union members, we now hold that legislative protection can be afforded non-union workers."

Immigration

OUR industries are once more looking abroad for workingmen. In recent months factories in three Great Lakes communities have turned to Puerto Rico for an additional 1300 workers to relieve the continued regional shortage of unskilled labor. The Puerto Ricans are to get a

minimum wage of \$1.23 an hour and a place to live, if they want it, in barracks built by the factory. Meanwhile, because of the demand for unskilled workers in the Midwest, the Insular Labor Department announced recently that it has opened a Great Lakes Placement Office in Chicago.

The Office, according to its director, Harold M. Mann, will try to locate jobs in the Great Lakes area for Puerto Ricans who insist on migrating from the island to the mainland. The office will help them to obtain jobs and to orient them in the community.

Ban on Barmaids

BY a decision supported by the majority of the judges, the Federal Supreme Court has upheld the right of the State of Michigan to forbid women to work as barmaids, unless they are wives or daughters of male owners of taverns or other liquor dispensing establishments. The Michigan law imposes the ban on barmaids in cities of 50,000 or more.

Justice Frankfurter, who wrote the majority opinion, said that unquestionably Michigan has the right to forbid all women to tend bar. He also stated that regulation of the liquor traffic is one of the "oldest and most untrammelled" of legislative powers. Despite "vast changes in the social and legal position of women," the Justice said, the Michigan Legislature did not err in its barmaid law. He also commented that the Supreme Court "cannot give ear to the suggestion that the real impulse behind this legislation was an unchivalrous desire of male bartenders to try to monopolize the calling."

Cost of Operating Natl. Unions

A NATIONAL Union is by no means any longer small business. Cash receipts of the United Packinghouse Workers of America (CIO), for the year ended on December 31, 1948, reached \$1,251,708.46. The per capita tax paid by local unions in behalf of their members amounted to \$640,193.06, while an Emergency Defense assessment brought in \$101,918.90. Other receipts included the sum of \$125,221.53, contributed to the General Strike Fund. It also appears from the statement that loans of \$164,300.00 were necessary.

Of particular interest is the summary of Cash Disbursements which reveals that the operation of a National Union demands of members great financial sacrifices. The account shows the following figures:

Congress of Industrial Organizations,	
Affiliation Fees	\$ 42,879.40
General Union Activities	198,405.10
Salaries	282,810.08
Expense and Travel Allowances	213,969.94

District Expenses	44,750.52
General and Administrative Expenses	102,110.98
Government Taxes Paid	31,757.51
Other Disbursements:	
Cost of General Strike (including Legal Fees)	\$241,803.13
Other (includes fund transfers, loans to Local Unions, other strike costs, etc.)	\$176,994.17) \$418,797.30
Total Disbursements—	
Year Ended December 31, 1948	\$1,335,480.83

Right of Franchise

A TEST case, instituted in the State Courts of New Mexico and Arizona to determine the rights of Indians to vote, ultimately reached the Federal Courts. In Santa Fe three judges have now ruled that the provision of the Constitution of New Mexico, which deprives "Indians, not taxed," of the franchise was contrary to the Federal Constitution. The court issued a permanent injunction against enforcement of the provision referred to. By this decision, not only Pueblo Indians but also other Indians in New Mexico, otherwise qualified to vote, obtain the right of franchise.

The Bureau of Indian Affairs estimates the ruling will affect 15,000 Indians in New Mexico and that the decision, carried out in Arizona, would add 25,000 voters to the rolls in that state. Having published the facts in the *Provincial Chronicle*, organ of Saint John Baptist, Province, O.F.M., the editor adds the following comment:

"The granting the right to vote is giving politicians a headache. How will the Indians vote? This new ruling, therefore, is of considerable political importance in a state such as New Mexico, for example, which two years ago elected Gov. Thomas J. Mabry (Democrat) by a margin of fewer than 8,000 votes, out of a total of 132,630. The Indian vote can easily turn the tide in an election."

State Liquor Monopoly

CONSUMPTION of liquor provides the State of Pennsylvania with an astonishingly large income. According to figures recently made public, the State, in 1948, made a net profit of \$38,481,000 from its operation of 575 state stores, in addition to its tax yield of \$18,908,000 in 1948. That means that its income from liquor represents 25% of the total state general fund of \$163,835,000.

This compares with the New York State income of \$24,541,300 from license fees and a net tax yield of \$44,961,119 for the year 1948. Prices to the consumer in Pennsylvania are no lower than those in the average open states.

HISTORICAL STUDIES AND NOTES

PROPAGANDA FOILED

A Contribution to the Study of Prejudice and Intolerance

By

FR. THEO. PLASSMEYER, O.F.M.

IV.

WITHOUT any ill will for the author, everybody realized that McCallen's article was charged with explosives; and indeed the charge soon set off with a detonation, the echo of which reverberated far and wide.

Local Reaction

Letter No. 1 from Florent Faller, Newton, Illinois to C. A. Worman, Teutopolis, Illinois.

April 17, 1917

Mr. C. A. Worman,
Teutopolis, Illinois.

Dear Mr. Worman,

I am sending you, under a separate cover, a copy of the *Newton Democrat* edited by A. D. McCallen, a former citizen of Effingham, in which appears a write-up of Teutopolis at which I took exception, and I had some words with Mr. McCallen about it. I understand you are not a Catholic (I am, Worman). And as I would like to get my information unprejudiced, I am taking the liberty of asking you for data concerning the statements made in the article in order to refute them. I do not wish you to say anything that could offend the most radical anti-German or anti-Catholic, but let me know if anyone not of German descent owns property or has lived there for any length of time, also if the American flag is permitted to and does and has waved there. Of course, I expect you to ignore the scurrilous remarks about "Low Dutch," "Wooden Shoes," "Sauerkraut" and "Catholics;" also state if the paper in the article mentioned, is printed in German or in English and give me any other facts pertaining to the loyalty of the good citizens of Teutopolis, that you can gather and can substantiate.

I feel that you, as a citizen of Teutopolis, will gladly help me refute these charges and insinuations.

Respectfully,
Florent Faller

Answer No. 1 of C. A. Worman to Mr. Florent Faller, Newton, Illinois.

Teutopolis, Illinois,
April 18, 1917

Mr. Florent Faller,
Newton, Illinois.

Dear Mr. Faller:

First I want to say thank you, thank you very much. The article you sent me had been sent to me by Effingham people and also by a clipping bureau in Indianapolis. I at once wrote an article answering him along the lines you inquire about, after taking counsel with the Fathers here. I would say more but for the good advice received from them. This article will appear in my paper tomorrow; I was going to send a bunch of the papers to your citizens, and would have addressed one to Mr. Henry Faller, whom I know, and other Germans. I enclose for you proof of the articles which you can use as you see fit, also this letter.

First I want to say that I believe that Mr. McCallen knew better when he wrote the article. He had lived in this county long enough to know many of our citizens personally. When at Effingham he solicited business from our people, and was somewhat of a historian of county events, having written a part-history of Teutopolis, among other things.

Many, many non-Germans, Americans, and non-Catholics for that matter, own property here and have lived here all their lives. How does Brewer, Finnel, Mulvany, Burford, Engle, James, Bourgeois not to mention more, sound for German? They have owned property for years, some for forty years here. Many other Americans and Protestants live here and are well satisfied to stay. They all, by preference, send their children to our parochial school; even offer to pay extra, though these schools are at the same time public schools.

As to the flag,—when I received this article Friday, the 13th, it made the two flags which have been flying from the window of my office look just a little better to me, but I went out at once for the purpose of seeing what the town would show. At Jos. Pudenz's saloon I found two over the bar and one flying from the front, and at F. F. Althoff's hardware store at least a dozen were displayed. That was enough for me. I did not even go to the Bank, Weber Bros., and other places. I saw them all decorated with

flags. Further, Mr. Faller, for years passed on every Church holyday a large American flag has flown from the tower of St. Francis Church. I know that the Rev. Pastor's patriotism is second to none and he has told his congregation from the pulpit that their duty is to support the government in every way possible.

I do not think that anyone here mingles more with the people than I do, and I want to go on record as saying that since war has been declared there has not come to my hearing a word but what should be uttered by a true American. Before the declaration of war, it is true, they freely expressed their opinion on war, not with Germany only but with any country. Remember these people came to America to get away from militarism; they do not want war, they want peace; and their religion confirms them in this attitude. But since war has been declared, these people seem to be over anxious to show their colors. The ship, St. Louis, which was the first American armed vessel to go through the danger zone, was in charge of gunner Overbeck, who enlisted from this township. We have a large number of our boys in the navy.

I was at an entertainment the other night and a large majority were Germans. At the close the Star Spangled Banner was rendered by the orchestra, all were on their feet in an instant and I saw tears in more than one pair of eyes.

It has been the practice in this county for years of certain elements, to try and to keep up a propaganda against this community, and wherever I go I hear of things that are supposed to have happened here, when I know there is no truth in these statements.

Now, Mr. Faller, I vouch for everything in this letter as being true. I know many people in your town and many will vouch for me, I married a Jasper county girl, a niece of Willey Honey's.

Again let me thank you for the citizens here as well as personally.

C. A. Worman

Reaction of the "Franciscan Herald"

Answer to Editor A. D. McCallen's insinuations in the *Newton Democrat*—

Teutopolis Press, April 19, 1917:

Dr. Johnson was only half right when he declared that "patriotism" was the last refuge of a scoundrel. For the "patriotism" of which he spoke and of which we have seen a splendid example in the *Newton Democrat* of April 12, 1917,

is the first refuge of demagogues and slackers and cowards, and this so-called patriotism consists in accusing loyal and peace-loving American citizens of disloyalty, not, indeed, because of anything they have done or said, but merely because of something "it is said," they refuse to do. And what is this which our citizens refuse to do which brands them as traitors to our Government? "Up to the present time a United States flag has not been seen in Teutopolis, so the report goes, and there are rumors that none will be permitted to be unfurled'."—Thus the *Newton Democrat*.

There we have it. But if this fact is a crime for the citizens of Teutopolis, what must the same thing be for the good and loyal citizens of Newton itself? For we read in the same edition of the *Newton Democrat*, in the third paragraph of the editorial column: "We have noted with regret the absence of flags from our public buildings, business houses and residences. Are we lacking in patriotism or can't we afford the price of a few flags?" If the absence of flags at this time from public buildings, business places and residences is equivalent to treason and disloyalty for the citizens of Teutopolis, why does not this hold good for the good people of Newton? And why, therefore, did not the worthy and patriotic editor of the *Newton Democrat* first write a scathing rebuke to his own fellow citizens on account of their supposed disloyalty before endeavoring to set his neighbors aright? There are two sayings that apply here: "Sweep first before your own door," and "People who live in glass houses should not throw stones." The editor of the *Newton Democrat* would do well to take both these trite but true sayings well to heart.

But aside from all this, there is a current of malice and senseless race hatred pervading the article above, that deserves the condemnation of every fair-minded and every loyal American citizen, be he such by birth or by free choice. This malice is thus characterized and castigated by the *New York American*, which surely cannot be accused of bias in that matter. Written before the declaration of war, it says:

"But the wholly indefensible and utterly unpatriotic feature of Mayor Mitchell's mean and base attack upon Senator Wagner is the implication that an American citizen who has German blood in his veins is therefore to be suspected of being a secret traitor to America.

"We see this same mean and cowardly propaganda constantly spread by untruthful newspapers and untruthful speakers. As far as lies in their

power these propagandists are deliberately at work to alienate the loyalty of all American citizens of German descent, and by every form of abuse, falsehood, and insinuation to create suspicion and division among our people.

"We should think these fools could see what a dreadful disaster to our country the success of their efforts would be.

"What better service could be rendered the German Government, if we do go to war, than the alienation of the affection and loyalty which German-Americans entertain for America? Every word of abuse, every suggestion of suspicion and hatred directed at the millions of our people who have German blood in their veins is treason, and wicked treason, to the best interests of America.

"We should be thankful for nothing else more than for the exemplary patience and admirable good sense with which our fellow citizens of German descent have endured the torrents of shameful and lying abuse and provocation and taunts poured on their heads by senseless newspapers and detestable demagogues.

"No class of people ever before maintained such almost universal loyalty and such almost universal decency of speech and behavior as have the millions of our fellow citizens of German descent, who have endured the unpatriotic, cowardly and shameful abuse heaped upon these Americans by dastards and fools.

"It seems to us that anybody, not a hopeless idiot, ought to be able to see that every effort to discourage the loyalty and abate the devotion of this huge body of citizens, numbering one-fourth of our available fighting men, is a blow straight at the heart of the national defense and the national safety.

"If common sense cannot halt these dunces who are doing their worst to divide our citizenship and fatally weaken our strength before we even begin to fight, then the universal reprobation of men who have good sense should choke off these propagandists of suspicion, slander, hatred, and treason.

"A German fleet off our coasts and a German army landing on our shores would not be half so disastrous as a domestic campaign that would sow discord and division at home and drive millions of our citizens into a sullen state of mind toward the nation's defense.

"The men and newspapers that are spreading this propaganda are doing fatally mischievous work.

"It is as treasonable to the nation's defense as it

is repugnant to truth and to fair play, and abhorrent to men of sense, courage, and loyalty.

"Let us have done with this imbecility and moral treason."

And it is just this kind of treasonable propaganda for the defense of our country, of which the *New York American* here speaks, that our contemporary, the *Newton Democrat*, is guilty of in its article entitled "Loyalty of Teutopolis," and we trust that will be its last offense of this kind. Unswerving loyalty to the country of their birth or adoption is too deeply engraven on the hearts of our citizens to need the display of our beloved Stars and Stripes to prove its presence. And our citizens, when it comes to the crucial test, will not endeavor to hide behind their country's flag but will be among the foremost to defend it from the profanation of foreign enemies and domestic cowards, and they will be second to none in their endeavor to lead it on to final and glorious victory.

While the editor of the *Newton Democrat* was our neighbor for years, his information seems to be rather inaccurate. For his, and others' information we will set him right on a few points:

Teutopolis was settled in 1837.

Many who are not German own property here and have spent much of their lives here.

There is no German paper of any kind published in Teutopolis, and never was.

We believe that it has as many citizens in Uncle Sam's navy and army as any place of its size in this country. To show that the navy department does not think that its citizens are disloyal, we might cite the fact that the first armed American merchant ship to pass through the danger zone was manned by a Teutopolis gunner in Uncle Sam's service.

While the citizens do not favor war with any nation, since war has been declared all have strongly supported the President and nation in the stand taken.

Almost every business house in Teutopolis had flags displayed last week, some few who had no flags informed us that they were waiting for the dealers to get in a new supply. But eight out of every ten had flags hung out. Also we wish to inform him that since we have been in Teutopolis the past twenty years, that on every Church holiday the American flag has hung from St. Francis Church tower all day.—Thus the *Franciscan Herald*.

Letter from H. A. Faller, Newton, Illinois, April 19, 1917:

Mr. C. A. Worman,
Teutopolis, Illinois.

My Dear Sir:—

Allow me to congratulate you on your answer to the *Newton Democrat* in regard to the loyalty of Teutopolis. At first reading I thought that you were too tame in the matter, but on further thought I find that the article said just what should have been said. For Mr. McAllen, you know, either originated in Effingham County or at least he, with his prejudices, evolved from Effingham to us; therefore, he is not in position to give an expression as to the opinion of the people here.

We are very sorry that we have an editor in our midst whose intelligence is so weak that he would try to stir up dissent and brand a loyal community with disloyalty. But with the freedom of our country and press such men are and should be allowed to live for the reasons that they are not to blame, they were born that way.

Will further say that the people in this community are not in accord with the piece referred to, but that our people are generally broadminded, patriotic citizens and will not connive in such utterances.

As to the other parties interested in the *Newton Democrat*, I am sure from my long acquaintance with them that they have no sympathy with Mr. McAllen in said derogatory remarks, but that they hold the citizens of Teutopolis in high esteem.

Again let me congratulate you for withholding your full contempt for the party who would write such a piece.

Trusting that this war will soon be over and that then we shall again enjoy peace and unity, I am,

Your friend,
H. A. Faller

Second letter by Florent Faller to C. A. Worman:

April 20, 1917

Mr. C. A. Worman,
Teutopolis, Illinois.

My very dear sir:

In acknowledging receipt of your letter, magazines and papers, permit me to thank you. I understand from the tenor of your letter that I am permitted to use both it and the masterly article in the *Press*, as I may think best. It is my intention to use both letters and article in the *Newton Press* next Tuesday with an introductory sentence or two of my own, which, crude and amateurish, does not carry the charitableness of your article

towards the editor of the *Democrat*. If you do not exchange with Mr. Shup of the *Press* I will be pleased to send you a copy when published.

With the kindest of feeling for those who are unjustly accused and with respect for the one who fearlessly refutes false accusations, I beg to remain,

Yours,

Florent Faller

Mr. C. A. Worman's reply to Mr. Florent Faller, Newton, Illinois.

April 21, 1917

Mr. Florent Faller,
Newton, Illinois.

Dear Mr. Faller:—

Replying to yours of the 20th, I say, yes, you are at liberty to use all I sent you as you see fit. The letter was not written with a view to publication, and it would be well to dress it up a little better first. Also I believe I had pencil notation about three boys from here, on that day presenting themselves for enlistment in the navy. I have no other word on this and do not know if they went through with it or not, so, to avoid making a mistatement put this in the proper light, or better drop it altogether.

We get Mr. Shup's paper, also the *Mentor*, but not the *Democrat*. I am doing all I can to let the people here know of your friendly interests, and freely showing your interests. We fully understand the position of the editor of the *Democrat* and his standing in Newton. Every community has a few pin heads. I am having many calls for copies of the paper this week from other places. You would be surprised how his article has been circulated, judging from the letters coming to our citizens regarding it. But all are assurances that they know the article to be false.

When war was declared, the vice-Rector (then in charge) of the College here, called all the boys to the study-hall and read the President's message to them. He then told them their duties as American citizens, the flag was then put up and not a day passes there, but that patriotic airs are sung.

Again let me thank you and all such citizens of Newton who have interested themselves, and assure you that the people here understand that Mr. McCallen does not represent the sentiments of that place. I know too many people there, and know how they resent this.

Yours very truly,

C. A. Worman

(To be continued)

THE C. V. AND THE CENTRAL BUREAU

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Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

OFFICIAL PROGRAM OF CCVA CONVENTION

SHORTLY after the present issue of *SJR* reaches subscribers, the delegates will be on their way to San Francisco, to attend the Ninety-fourth annual meeting of the Catholic Central Verein of America and the Thirty-third of the women's Union. The train conveying the Convention Tour party will arrive in San Francisco on August 4. This will give ample opportunity to arrange for suitable quarters in Hotel Whitcomb, or in other places, before the Convention days. The local Reception Committee have made adequate preparations for housing the delegates, and visitors.

Registration of delegates of both the CCVA and the NCWU will begin in St. Boniface Auditorium, 133 Golden Gate Ave., on Saturday morning, August 6. All of the church services of the Convention are to be held in St. Boniface Church; all business meetings will be conducted in St. Boniface Auditorium. The High Mass in honor of the Holy Ghost will be celebrated on Saturday at 8:30 a. m. Meetings of the Board of Trustees and Finance Committee of the CCVA will convene in Room 1 of St. Boniface Auditorium soon afterwards; the Committee on the Social Action of the CV under the Chairmanship of Joseph Matt, K.S.G., will convene in Room 2. At 10:00 a. m. a sight-seeing tour of San Francisco is scheduled for the delegates. In the afternoon at 3:30, the Catholic Fraternal Insurance Societies Section of the CV will have its first

session. At 4:00 p. m., the Charity Aid and Mission Exhibit, sponsored by the NCWU, will be opened. The meeting of the major Executive Committee of the CV is scheduled for the evening; a social gathering and reception for the delegates is to be conducted by the sponsoring organizations in St. Boniface auditorium at 8:30 p. m.

Registration of delegates will continue on Sunday morning. The official opening of the Conventions of the CCVA and NCWU will follow, consisting of addresses of welcome, responses, appointment of Convention committees, presentation of banners, and declaration of allegiance to the flag of the U. S. Mr. Edw. F. Kirchen, chairman of the Arrangements Committee, will preside. At 9:30 a. m. a procession of the delegates and all societies represented will proceed to St. Mary's Cathedral. The Solemn High Mass, "Coram Pontifice", will be celebrated by Very Rev. Gregory Wooler, O.F.M., in the presence of Most Rev. James T. O'Dowd, Auxiliary Bishop of San Francisco. Rev. Owen da Silva, O.F.M., Superior of St. Francis Retreat House, San Juan Bautista, Calif., will preach the sermon. The St. Boniface Church Choir, under the direction of Mr. Arthur Luis, will sing the Mass.

The Civic Forum, a regular feature of our national Convention, will meet in St. Boniface Auditorium on Sunday at 2:30 p. m. Mr. William Dombrink, Presi-

ent of the German Catholic Federation of California, will preside. The two main addresses are to be delivered by priests. Rev. Dr. Joseph Munier, Ph.D., Professor of Catholic Social Principles and Ethics at St. Patrick's Seminary, Menlo Park, Calif., will speak on "Ideas are More Powerful than Bombs", a statement from an address of the Holy Father, while Rev. Victor Suren, Co-Director of the Central Bureau, St. Louis, will discuss "The Central Verein and its Program." His Excellency, Bishop O'Dowd, will deliver the closing address.

To the joint session on Sunday evening Presidents Albert Sattler and Mrs. Rose Rohman will deliver their reports. An interesting feature of the evening will be an explanation and demonstration of the work of the Young Christian Workers, a youth organization established a number of years ago in St. Boniface Parish. Fr. Victor Suren will present a youth program for the CCVA.

The Mass on Monday morning, August 8, will plead for Domestic and International Peace. Business sessions, reports of the State delegates, etc., will follow on Monday and Tuesday morning and afternoon. The report of the nomination committee is to be submitted on Monday morning at 11:00 a. m. A meeting of the Catholic Fraternal Insurance Societies' Section of the CV is scheduled for 3:30 p. m. on the same day; in the evening a joint meeting of the men and women will hear the Report of the Central Bureau by Mr. T. P. Kenkel, Director, and a Report on the Maternity Build Apostolate by Rev. J. J. Schagemann, C.S.S.R.

The Mass for the deceased members of the CCVA and the NCWU will be celebrated on Tuesday morning. Business meetings will occupy both the forenoon and afternoon. At 10:00 a. m. the Polls will open for the election of officers. The results of the election will be submitted at the joint session on Tuesday evening. The Mass of Thanksgiving will be read in St. Boniface Church on Wednesday morning. Final business sessions and a final meeting of the Board of Directors of the CV will occupy the greater part of the day. At 4 p. m. the solemn Liturgical Services and installation of Officers of the CCVA and NCWU will be conducted in St. Boniface Church. The closing Convention Banquet will be served in Hotel Whitcomb on Wednesday evening.

Convention Calendar

CATH. Central Verein and Natl. Cath. Women's Union, National Conventions, San Francisco Calif., St. Boniface Parish, August 6-10.

CV and NCWU of Arkansas, September 4-6, Conway.

CV and NCWU of Pennsylvania, September 16-18, Bethlehem.

CV and NCWU of Missouri, September 11-13, Union.

Central Society and NCWU of New Jersey, September 18, Egg Harbor City.

CV and NCWU of Minnesota, September 25-26, St. Lawrence's Parish, Fairbault.

1950 Convention City in Prospect

IT has been announced by President Albert Sattler that an invitation will be extended at the national Convention in San Francisco to conduct the 1950 Conventions of the CCVA and NCWU in Quincy, Illinois. The information that the Quincy societies of men and women had decided to tender this request was conveyed to Mr. Sattler by Mr. William F. Heckenkamp, a member of the CV's Committee on Social Action and President of the Western Catholic Union, of Quincy.

What of the Exiles?

DUE, probably, to the influence exercised by the "spirit of Potsdam" the majority of the American people are poorly informed on what is, in fact, Germany's greatest problem, the presence of ten to twelve million Exiles and Refugees in the Western Zone. A good deal is said, on the other hand, about Displaced Persons, although their number is comparatively small. They are, moreover, to be settled wherever room may be found for them. What is to become of the Exiles, nobody knows or seems to care. They are a burden on the people of Western Germany which they cannot long sustain. Let us assume, ten million people, many of them old or children, were to arrive penniless and destitute from the West in the North Atlantic States, devastated by war. Such is the problem we refer to.

A beginning has now been made to arouse the American people to the realization of the terrible wrong of which the Exiles and Refugees are the victims. Our Philadelphia Branch has participated in a number of meetings arranged with the intention of making known the results of the unjust and inhuman policy which made beggars of over ten million people by robbing them of their property and driving them across various frontiers into the western zones of Germany. And our Government classifies those who were Bohemian, or Hungarian citizens for centuries as "ethnically Germans" who are, therefore, excluded from the privileges extended to Displaced Persons.

It is reasonable, therefore, that an organization should be formed to make known the conditions and needs of the refugees and to further their interests. We are not too well informed on United Action Committee for Expellees and its backers, but we do know that the cause the organization represents needs to be promoted. It has established a foothold in Philadelphia, where Mr. Chas. F. Gerhard acts as chairman.

Our own organization, as well as the NCWU, can in their own way, do a great deal to mitigate the lot of these Exiles by sending them food, clothing, blankets and household linens. They have nothing and the little money some of them are able to earn hardly suffices to pay for the food they need. Most Rev. Bishop Aloysius J. Muench, Apostolic Visitor in Germany, has stated in a letter to the Bureau, "We must continue to help these people."

A Salesian Father, writing from Bavaria, draws a picture of the misery existing in his environment as realistically as any writer of the nineteenth century pictured

the destitution of the poor in London or Paris. He tells us:

"A few doors away from me there lives a widow with four boys of school age. Her husband was killed in the war six years ago; she was obliged to flee from Breslau with her children when the Russians appeared on the scene. In a half-frozen and half-starved condition they reached our town, calling nothing their own except the few garments they wore. The woman and the four boys, their ages range from 9 to 14 years, were assigned one small room where all of them slept on the bare, cold floor. They had nothing to cover themselves with. At present they have two rooms with three beds and some straw, but they lack bedding, and even quilts. Their clothing is no better than rags. The possibility to earn a living does not exist in this case. But almost none except myself does anything for them, and this is but one of many such cases. Hence, I once more appeal to our friends in the United States, have compassion and help those who have been so deeply humbled and abased and whose destitution and suffering are really terribly great!"

An American Sister, a member of the Order of St. Francis, has written us from Olpe in Westphalia:

"I am here since last August, and although I had heard a great deal about the destruction, one must see this country to realize what conditions are. It is simply heartbreaking. We feed approximately 400 persons daily here on these premises alone. This number includes Sisters, both young and old, orphans and old people.

"No less than 120 of our properties in Germany have been bombed and destroyed, some completely and others in part. The loss is very great. There are ruins on all sides; a terrible condition which leads one to wonder how people manage to subsist while these unfortunate circumstances prevail. It is true, things are brightening a bit, but still there are so many refugees who need care that the problem remains a formidable one. I admire the Sisters and the people who are so resigned to the will of God."

The American Sister furthermore tells us that her Order conducts not only Orphanages and Old Folks Homes, but Homes to which children are brought for rest and nourishment. They remain in such an institution for about six weeks. It is by such means charity is trying to mend to the extent possible the ravages of war.

The possibility to send food packages into the Russian zone creates for us a new obligation. In Erfurt, a city in Thuringia, at one time the seat of a University where the Augustinian Monk Luther taught, there is a convent founded in the thirteenth century. For three hundred years it was the home of Magdalen Nuns, but in 1667 it was given to the Ursulines. It is from this convent the following communication was addressed to the Bureau:

"We were overjoyed to receive from Copenhagen the food packages announced by you. Our astonishment, when we opened the four packages, was really endless.

We had not expected so valuable a shipment. For your charity accept the assurance of our prayer that God may reward you.

"Our Venerable Mother and the Sisters in charge of the kitchen are especially glad that they are now in a position to help strengthen the many Sisters who have been sick with influenza. Unfortunately two Sisters died of this sickness in February; our youngest Sister has been ill with pleurisy for the past ten weeks and we hope that now it may be possible to prevent the worst by granting her better care."

May we once more emphasize, what we have said on many occasions. We are not waiting for some rich man to give us a big sum of money. We are asking of our own members to contribute their mite.

Writing from Holy Ghost College at Knechtsteden on the Rhine, the Institution's Director assures us of sincere appreciation for five packages of lard and three package of household linens sent him. "With all these goods you have really helped us. Fats are still scarce and the boys have not yet overcome the injuries their health suffered in recent years, although the food situation has improved. We are at this time carrying out the Calmette vaccination, provided by the Swedish Red Cross. On the occasion when, a few days ago, the Moro-Test was made, the reaction was positive in quite a number of cases, which means that at least a tuberculosis infection had at one time existed. Let us hope that a more accurate examination may bring no serious cases to light."

The Central Bureau has been aware for the past two years how great was the need of soap in Germany. For this reason we have addressed organizations, written in *SJR* and the *Bulletin* about this shortage, and also conducted a "soap drive" of our own. It is particularly the St. Louis District, NCWU, has responded. During the June, for example, 31 packages containing over 600 pounds of laundry and toilet soap, washing powder, etc., have been forwarded to hospitals, orphanages, convents, rectories and homes in Germany. Letters of acknowledgment received by the Bureau in the past for consignments of soap tell of the sincere gratitude of the people for this indispensable household item.

From an institution for homeless boys in Baden, founded by Fr. H. Kast after the First World War, which has survived the vicissitudes of recent evil years, we received the following acknowledgment:

"It has given us great joy that you should, as on former occasions, have thought of us. The consignment of seeds reached us just at the right time so that we still could make good use of what you have sent us. Seeds are to be had today, but they are expensive and money is very rare. Hence, we are very happy that you have sent us this package. In fact, the Sisters and the boys are now anxiously watching the seeds come up and grow. May the Lord give sunshine and rain as they may be needed."

A Creditable Response

IN the month of April the Central Bureau addressed a letter to the secretaries of all affiliated societies, requesting for our files the names and addresses of their officers. The response to this request, we are pleased to report, has been rather encouraging. To date we have heard from 331 societies, the best response our office has received from our secretaries in a long time. Since replies continue to come in almost daily, we have reason to believe that our final report will list a considerably higher figure.

We have already had occasion to observe that some of our societies, approximately fifteen in number, are without a spiritual director. We expressed concern about this, for the simple reason that the guidance of our priests, always necessary, is quite indispensable in this age, when all questions of moment have a moral basis. It is strictly according to the Catholic pattern to have priests assist the laity in solving the problems of a social nature. We have addressed a second letter to those societies which have reported their lack of a spiritual director, in the hope that they will make it a special point to breach this gap in their organizations.

The Central Bureau entertains the hope that all future communications to our affiliates will receive a response similar to the one in this instance. Much good will result from such cooperation.

CU of Illinois Conducts Resourceful Convention

REVIVAL of interest and enthusiasm is one of the purposes of periodic meetings such as our national conventions. Organizations depend greatly for their continued life on such meetings. It is thus that the Fifty-third Annual Convention of the Catholic Union of Illinois, held in Joliet, May 20 to 22, must be considered as having attained a necessary objective. It was very apparent at the close of the Convention that the delegates were fired by a re-newed zeal for their apostolate of social action.

To begin with, there was a slight increase in the number of delegates over last year's representation. The seriousness of the delegates was reflected in the fidelity with which they attended all the sessions. Lively discussions marked the business meetings as well as the deliberations of the Committee on Resolutions which functioned smoothly under the chairmanship of F. W. Heckenkamp of Quincy. Resolutions were adopted on the following subjects: Our Holy Father, Communism, Federal Aid to Education, Youth, The National Health Program, Moral Reform, The Christian Family and The Need of Religion in the Labor Movement.

The most important business of the Convention was the adoption of a program of expansion calculated to secure new affiliations. This program is outlined in a special resolution entitled "Regional Indoctrination." This plan calls for regional round table discussions on the nature and objectives of the Central Verein and its program. To these round table meetings will be invited one or two carefully selected representatives from each society in the district or region where the meeting is

held. The discussions will be conducted by the Co-Director of the Central Bureau. This plan met with the immediate approval of the delegates of the Convention, who expressed hopes for reviving some district leagues now defunct.

The Recording and Financial Secretary Fred Gilson of Chicago, announced that the CU of Illinois had succeeded in raising its quota of the Central Verein's contribution to the Central Bureau.

All officers of the previous year were retained. Fred Foppe of Breese begins his third term in the presidency.

Diamond Jubilee of St. Francis de Sales Society

Seventy Five years old and waxing stronger

A WEEK'S celebration marked the observance of the Seventy-fifth anniversary of the establishment of the St. Francis de Sales Benevolent Society of St. Louis, Mo. The festivities were inaugurated with a Solemn Mass of thanksgiving on Sunday, May 15, with the Reverend A. A. Wempe, the Spiritual Director, serving as Celebrant. Approximately 700 members communicated at this Mass after which they were served breakfast in the parish hall. A jubilee banquet was served on Thursday night. The address on this occasion was delivered by the Reverend Frederick J. Sprenke, S.T.L., a member of the Society. The commemorative ceremonies were brought to a close with a Solemn Mass of Requiem on Saturday, May 21.

The Central Bureau was represented at the Banquet on Thursday night by the Director, Mr. Frederick P. Kenkel, who addressed the members briefly, offering words of congratulations. Mr. Kenkel paid special tribute to the society for its success in eliciting the interest and support of so many young men who are active members of the organization. The Central Bureau was also represented at Sunday's functions in the person of the Co-Director, Father Suren, who delivered the sermon at the Solemn Mass.

The St. Francis de Sales Benevolent Society is one of the largest organizations of its kind in the United States, having a membership of 1,027, the highest total in its history. In spite of the present trend to the contrary, the St. Francis de Sales Benevolent Society continues to grow at a normal, healthy pace, new members being received at every meeting. This organization has also distinguished itself as one of the most active affiliates of the Central Verein. It never fails to have good representation at our national conventions, and it strives faithfully to carry out our program at its monthly meetings. The St. Francis de Sales Benevolent Society in its present state of vigorous life represents a most conclusive refutation to those who maintain that the day of the Catholic benevolent or aid society is past.

So serious is the situation in those parts of Germany, where large numbers of exiles have found a refuge, that the Diocese of Treves, in the French Zone, has adopted the Diocese of Hildesheim for the purpose of alleviating the want of the poor homeless refugees.

Rebirth of a Society

UNDER none too favorable circumstances it has been possible to resuscitate old St. Joseph's Society at Altus, Arkansas, which had not operated for a number of years. This rebirth is due to the active interest of the Pastor of St. Mary's Parish at Altus and a few equally interested laymen, among them Mr. James Post, President of the Catholic Union of Arkansas.

Although the parish has suffered, as so many rural parishes have, the loss of families who have drifted to cities, St. Joseph's Society began its new lease of life with thirty members. Mr. Hubert Timmerman was elected President, Mr. Henry Sax, Vice-President and Mr. Mathew Post, Secretary-Treasurer. We are assured that the organization will hold its own and perhaps record gains in the future.

The letter informing us of this development contains an interesting observation: "It appears as though the country parishes as a whole have taken a loss, particularly of young families, for a number of years. However, the dawn of widespread rural electrification seems to offer many inducements at present; at least it will check the abandonment of the farm. The electrical, natural- and bottled gas appliances bring city conveniences to the farm. Evidently girls have been more reluctant to become farm wives than the young men to remain farmers, which is understandable."

Particularly the last sentence deserves attention. We have here new proof that women, once old standards are left behind, are less conservative than men.

Let the Lukewarm Take Notice

FRIENDS of the Liturgical Movement, still somewhat of a misunderstood Cinderella among us, will be grateful to His Eminence, Cardinal Stritch, of Chicago, for words spoken by him at the obsequies of the late Fr. Bernard Laukemper, National President of the American Kolping Society. His Eminence stated the deceased had loved the Liturgy, loved the spirit of the Liturgy, and had wanted his people to see how beautiful is the worship of God in the Liturgy of the Church. "And that is something, of course," Cardinal Stritch continued, "which means a great deal to all of us . . . Everything about us here today proclaims this good pastor's efforts to try to bring his people to see what he saw when Mass was said, and to try to call, as the Church wants us to call, all the sacred arts together to proclaim, in the beautiful observance of the Liturgy, something that is a worthy thing, as far as we can make it a worthy thing, to offer to Almighty God . . ."

But the Cardinal by no means overlooked other noble characteristics of the deceased priest. He spoke of him as one who hated injustice, and yet had a great priestly, Christ-like feeling for the weak and for those who were in difficulties. "In every work of charity that was proposed," the speaker said, "he was outstanding in his cooperation. And we know the work which, particularly in recent years, he was doing in the Kolping Society . . . Father was one of the builders. We are grateful to him. He was a good priest in this Archdiocese. We liked his enthusiasm. We liked his energy . . ."

Providing a Home for DP's

AN unusual charity has been inaugurated by St. Joseph's Society of Andale, Kansas, a member of the Catholic Union of the State. In order to provide a home for a family of Displaced Persons the Society has solicited funds from parishioners and bought a house and a plot of ground for \$3,900. A request to have a large family, preferably one from the Baltic States, assigned to the parish, was registered with the Diocesan Replacement Bureau.

In addition to providing a house and some land for the fortunate family of displaced people (not refugees), St. Joseph's Society obtained a position for the head of the family with the Andale Farmers' Cooperative Society.

Ultimately the family benefited is to reimburse the Society for the house and land; the household goods on the other hand, constitute a contribution outright.

A Remarkably Generous Action

PITTSBURGH was among the cities that sent delegates to the first convention of the Central Verein, conducted at Baltimore in 1855. Ever since that time our organization has enjoyed the cooperation of individuals and societies in that community. On June 26, the weekly "Program" of St. Augustine's Parish announced that on the following Sunday, July 3, a special collection would be taken up for the Catholic Central Verein and the parishioners were asked "to support this grand organization generously." The announcement speaks of its "splendid efforts and accomplishments in the interest of Catholic Action." And while the announcement said, "few people realize the valuable work the Catholic Central Verein has done," Rev. Fr. Bertrand, O.F.M. Cap., the Pastor, saw to it that the collection was announced in all Masses on June 26th. In consequence the result was most gratifying, inasmuch as the Bureau received \$225.00, a donation for the CV Promotion Fund. It is needless to say that Father Bertrand's generous action is greatly appreciated.

The Catholic Knights of St. George, Branch 5, of Pittsburgh, assisted in the promotion of this effort. They furnished the printed matter necessary for an undertaking of this kind, such as the collection envelopes, etc. In addition a number of members made a free-will offering of \$40.40 on this occasion. One of the moving spirits of the affair was Mr. C. Schumacher, Secretary-Treasurer of the Branch referred to who has proven himself a zealous promoter of the Bureau and its various endeavors.

Some years back the Western Catholic Union, with headquarters at Quincy, Illinois, voted to contribute \$100 annually to the Central Bureau Extension Fund. This promise has been faithfully adhered to and payments have been annually made. The last one was received in June. The organization's monthly, furthermore, consistently promotes interest in the CCVA and its Bureau.

A Welcome Life Member

FOR years the name "Schwegmann" has stood for "friends of our cause in Texas." From the very beginning of the State League half a century ago the Schwegmanns have been associated with every effort of this active State Federation. It appears proper to mention on this occasion that Mr. Schwegmann, Sr., now long dead, fought to a stand-still a bill intended to legalize sterilization of the feeble-minded and criminals in the Lone Star State while a member of the legislature of Texas.

Mr. Ben Schwegmann followed in the footsteps of his father and has consistently promoted the Catholic Union of the State and attended many national conventions of the CV. It was a happy thought, therefore, on the part of his wife and children to present Mr. Schwegmann with a life membership in the CV on Father's Day, June 19. His numerous friends in Texas and other parts of the country will feel that by this action the members of Mr. Schwegmann's family have demonstrated the wish to seal the life-long pact of the Schwegmanns with the CV by inscribing the husband's and father's name on the list of chosen life members of our organization.

We also record at this time the In Memoriam membership in the Central Verein for the late Henry Suren, of St. Louis. It was subscribed by his son, Rev. Victor Suren, Co-director of the Central Bureau, as a token of esteem for his father's sterling qualities.

Jubilee Celebrations

ON June 6, Mr. and Mrs. Ernst A. Winkelmann of St. Louis observed their Golden Wedding Anniversary with a Solemn Mass in St. Boniface Church. The large congregation attending the Mass included the Jubilarians' ten children and their families. A reception was held in the evening at the Edgewater Club.

Mr. Winkelmann is a Trustee of the Central Verein, an office he has held for a number of years. He also served as President of the Catholic Union of Missouri, State Branch of the CV., distinguishing himself by an abiding interest in our movement which began in his youth and has continued undiminished to the present time, despite impaired health. A druggist by profession, Mr. Winkelmann's wholesome idealism is best demonstrated by his influence on his sons, six of whom have followed in their father's footsteps as pharmacists.

The Silver Jubilee of his priestly ordination was celebrated on June 12 by the Rt. Rev. Msgr. Rudolph B. Schuler, Pastor of St. Gabriel's Church, St. Louis, Mo. Having been recently appointed a Domestic Prelate by the Holy Father, our Jubilarian merited distinction for his interest in the Church's social program within the Central Verein and outside of it. For many years Msgr. Schuler has been a member of the CV's important Committee on Social Action. Very early in his priestly career he directed the Young Men's District League of St. Louis during one of its periods of greatest success. He retained the directorship of the Youth Section of the Catholic Union of Missouri until a very short time ago.

In addition to his efforts in the CV, Msgr. Schuler has devoted his energies to the Rural Life movement. He held the office of secretary-treasurer in the St. Louis Archdiocesan Rural Life Conference from 1934 to 1948. At the present time he is director of the diocesan Resettlement Program of War Relief Services.

We also note the Silver Jubilee of the Rt. Rev. Msgr. Felix E. Sommerhauser, V.F., of Ste. Genevieve, Mo., who celebrated the completion of his twenty-five years in the priesthood with a Solemn Mass of thanksgiving on June 14. Msgr. Sommerhauser, a life-long friend of the CV cause, will be remembered by our Missouri Branch as the genial host to the 1948 State Convention which was held at Ste. Genevieve.

Societies Celebrate

WHENEVER one of the societies affiliated with the CV commemorates a jubilee it establishes proof of having developed into an institution. Recently St. Joseph's Society, Minneapolis, observed the Seventy-fifth Anniversary of its founding, while St. Margaret's Society of the same Parish, St. Joseph's, celebrated its Golden Jubilee. It is furthermore noteworthy that Fr. Philbert Harrer, O.S.B., a member of St. Joseph's Society, preached the sermon.

After the high Mass, celebrated by the Pastor and Spiritual Director, Fr. Theodore Krebsbach, O.S.B., the members of both societies and their guests attended a Home-Coming and dinner. In his address, on this occasion, Mr. Michael Ettel, president of the Catholic Aid Association, called attention to the fact that St. Joseph's Society was founded four years ere the Catholic Aid Association was organized, and that, together with six or seven other societies, it had composed the nucleus of the new, prosperous Mutual Insurance Society.

On the national holiday, St. Joseph's Society of Leavenworth, Minnesota, celebrated its Golden Jubilee. It was organized by seventeen members who were encouraged to undertake the step by the late Fr. H. Smalian. It has to its credit, among other good works, a parish hall which is still used as a classroom for the purpose of religious instruction. The Society at the present time has one-hundred-thirty-one members. The principle address at the dinner was made by Mr. J. M. Aretz of St. Paul.

Twice during the past twelve months clothing shipments went from the Bureau to Indian, Mexican and Negro Missions. All told one hundred bales, weighing about 200 pounds each, were distributed. Quite generally the recipients remarked on the quality of what they had received. Thus, the Sisters at St. Mary's Mission at Red Lake, Minnesota wrote in June:

"We are deeply grateful for the good and useful articles that came to us a few days ago in your shipment. May your interest in the poorest of the poor, the American Indians, ever continue. They appreciate the help we give them."

District Activities

STATE Branches of the Central Verein should consider at the present time the value and importance of organizing new rural District Federations, or reviving those of former years that may have lapsed. In the past, quite a number of rural units were active in Minnesota, Illinois, Wisconsin, Missouri and a few other States. These organizations have been strongholds of the CV and its program, but at the present time only a few of such federations are still active.

Southern Minnesota Federation

It is commendable the CV of Minnesota should have taken action to rebuild a number of these rural Federations. Several hundred people, priests and members of the laity, from the local and adjoining parishes attended the meeting of the Southern Minnesota District Federation on Sunday, June 26, at Searles. At the outdoor program conducted in the afternoon, Fr. Jos. L. Neudecker, Pastor at Ghent, Minn., spoke of the need for Catholic lay organizations, guided by true principles and a spirit of fraternalism in Christ. He mentioned also the danger of paying too much attention to the exclusive insurance features of such organizations, although this was an important element. Mr. Walter Matt, associate editor of "The Wanderer," called attention to dangerous likenesses of trends in regard to Catholic education behind the Iron Curtain and in our country. A number of officials of both the CV and CAA of Minnesota were also present for the day's events.

Crow River Federation, Minnesota

The second meeting of this District federation since the close of the war was conducted in St. Peter's Parish, Delano, on June 5. Fr. Francis Neumann, host Pastor, and Fr. Joseph Ettel, and also a number of officers of the CV and the Aid Association outlined the purposes of the federation, which provides a sound social bulwark against the advance of Communism, irreligion, and a foundation for the defense of the Christian view of life and Christian institutions. Officers of the Crow River Federation: Herbert Bauman, President, Joseph Becker, Vice-president; John Elsen, Secretary-treasurer; Leo Barthel, Marshall. During the meeting a group of about thirty received the pledge of membership in the Catholic Aid Association.

Northwest District, Texas

A meeting called for the purpose of organizing the northwestern District of the Catholic State League of Texas was held on May 22, in St. Boniface Parish, Olfen. Rev. Norbert Wagner, host Pastor, presided. Hymns were sung by a sodality group, and addresses were delivered by Lucille Halfmann, President of the Parish sodality, and Mr. William Galligan, former State Deputy of the Knights of Columbus. The speakers discussed ways and means of stimulating Catholic social action and referred to the threat to our country and its institutions from the spread of Communist doctrines.

Officers of the Catholic State League and of the Insurance Union were also present. Rt. Rev. J. Pok-

luda, Vicar General of the Diocese of Amarillo, likewise addressed the group. Mr. Walter Schwertner, of Rowena, was elected President, and Lucille Halfmann, of Olfen, Secretary.

Miscellany

AT the annual Field Mass, conducted at the Tomb of the Unknown Soldier, in Arlington National Cemetery, on May 23, Mr. Wm. H. Siefen, Honorary President of the CV, Mr. Chas. Reinhard and Mr. Melchior Halbing, all of Connecticut, represented the Central Verein.

At the banquet, which followed the placing of the wreathes at the Tomb, Mr. Siefen spoke briefly as representative of the Central Verein, the oldest of the more than one hundred Catholic lay organizations represented on the occasion.

In Rochester, New York, the Kolping Society is continuing to collect funds and clothing for relief purposes. All told, 1,066 packages, containing useful articles of food and clothing, have been sent across by this organization. Together with President Leo Saeum, Mr. Wm. Wittman and Mr. Edward Micek have promoted the charitable efforts of this branch of the American Kolping Society.

It is a significant fact that American personnel in Germany is ordering more CARE packages than ever before for their German friends. Despite the recovery which they are witnessing and despite the amount of official aid they know is being administered, they realize the need of helping people whose needs they have come to know. Moreover, they have become aware of the value of this aid as a means to create understanding among peoples so necessary at this time, if peace is to be established on a permanent basis. Hence, last year one out of two Americans in Germany purchased a CARE parcel.

A number of the priests of the Archdiocese of St. Louis, upon whom was conferred the dignity of Domestic Prelate, in ceremonies conducted in St. Louis Cathedral on June 26, have been for years associated with the activities of the Central Verein, the Natl. NCWU, and the Bureau. They are: The Right Reverend Monsignori Anthony T. Strauss, Andrew H. Toeppen, Rudolph B. Schuler, Martin B. Hellriegel, William Fischer and Felix Sommerhauser.

Visitors to St. Elizabeth's Day Nursery at St. Louis, find the boys and girls, in their early teens, regularly engaged for several hours a day doing craft work. Long contemplated, weaving on a loom has now been added to craft features practiced for many years. The children who engage in producing rugs find the work fascinating. Group singing is also being cultivated with the intention of fostering a taste for good music.

An indication of the esteem in which the work of the Day Nursery is held, is indicated by the gift of the

Soroptomist Club, of St. Louis, recently presented to Sr. M. Gertrude, S.S.N.D., Superintendent in charge. Each year the organization, comprised of women who occupy executive positions in various fields, raises a sum of money for distribution to worthy charities in the City or County of St. Louis. When the members learned that the Day Nursery needed an enclosed sunporch for the use of the nursery babies in winter time, the Club donated \$500 for this purpose.

It is commendable our New York State Branch continues to publish *The Digest*. The May issue was devoted largely to an article on "The Central Bureau—Its Purpose and Functions." All too many of our members are insufficiently informed on the many activities the Bureau engages in. There is probably no other association of Catholic laymen in America which translates good intentions and resolutions into practice quite as faithfully and consistently as does the Bureau of the OCY.

Why, should what is possible to Mr. C. Schumacher, of Pittsburgh,—he is secretary of Branch 5, Catholic Knights of St. George, be impossible to others? For a number of years, Mr. Schumacher has been sent four copies of S.J.R. and six copies of the women's Bulletin monthly, and he disposes of them regularly. The value of an effort of this kind, developed into a custom, if it were observed throughout the Central Verein and the National Catholic Women's Union, need not be stressed.

On the editorial page of the *Prairie Messenger*, published at Muenster, Sask., the following editorial comment appeared, in the issue of June 9:

"It is interesting to read now that forty-two years ago the Canadian Senate by one vote defeated a bill to incorporate The Co-operative Union of Canada after the House of Commons passed it unanimously. This is told in the first installment of "Reminiscences of a Co-operator," which appears on page one today. Two facts commend the whole series. The first is that the author is George Keen; the second is that it appeared in Social Justice Review of St. Louis, Missouri, veteran organ of Christian social principles."

When the *World-Herald*, of Omaha, had published a communication by Fr. Kaschmitter, M.M., on the morally untenable proposal of Warren Thompson for population control, Dr. Nicholas Dietz, one of our well-known members, informed the paper:

"The *World-Herald* is to be commended for printing the reply of the American missionary priest in Japan, Father Kaschmitter, to the morally untenable proposal of Warren Thompson for population control.

"Mr. Thompson is perhaps unaware that through newly developed, inexpensive and very rapid biochemical cultivation of highly nourishing as well as palatable microscopic foodstuffs in shallow ponds, already reported to be in large scale use in the British West Indies, it is foreseen that the basis (insufficient food) for his arguments will in the not to distant future disappear.

This is, of course, in addition to the constant flow of improvements in conventional agriculture.

"Apart from the food problems, Mr. Thompson's argument that the end may justify an ignoble means is eternally fallacious."

At the time of going to press with this issue of SJR, no report had as yet been received regarding the Convention conducted by the Connecticut Branch of the CV in Meriden on June 4-5. We again ask State and District officers of organizations to see to it that the Bureau receives reports of State and local activities from Secretaries. A number of our organizations report regularly, whereas others are never heard from.

The *Catholic Aid News*, official organ of the Catholic Aid Association of Minnesota, issue of May 20, announces the appointment of Rt. Rev. Msgr. James Zachman, Pastor of St. Francis de Sales Parish, St. Paul, as Spiritual Director of the CAA. The appointment has been confirmed by Most Rev. John G. Murray, Archbishop of St. Paul.

"This is to express my deep gratitude to you and your great organization for sending me those catechisms and rosaries for my Sioux Indians," writes a missionary from South Dakota. "You may be sure that they will be put to good use."

Contributions to the CV Library

General Library

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE, New York City: International Conciliation, The United States and the International Trade Organization by Percey W. Bidwell and William Diebold, Jr., New York, 1949.—HON. FRANK M. KARSTEN, Washington: Missouri River Basin Agricultural Program, U. S. Dept. of Agriculture, Washington, 1949; Acts of Congress Providing for Grants-in-Aid to States (Public Affairs Bulletin No. 70) Library of Congress Legislative Reference Service, Washington, 1949; McIntire, Carl. Modern Tower of Babel, New Jersey, 1949; Lazarsfeld, P., and Kendall, L. Radio Listening in America, New York, 1948.—Big Sandy Waterway and Trade Area (A Pictorial Review) compiled by Big Sandy Valley Association, Kentucky, (no year given).—Fisher, Douglas A. Steel making in America, New York, 1949.—REV. WM. F. FISCHER, S.T.D., Missouri: Marsh, Gideon, W. B. Messianic Philosophy, St. Louis, 1908.—Donovan, Rev. John J. A Papal Chamberlain, New York, 1936; Considine, John J. Call for Forty Thousand, New York, 1946; ROCKEFELLER FOUNDATION, New York City: Barnard, Chester I. Rockefeller Foundation, A Review for 1948, New York, 1949.—REV. P. JUSTUS SCHWEIZER, Switzerland: Le Martyr Vivant. Hungaria Association, Fribourg, Switzerland.—DEPARTMENT OF COOPERATIVES, ETC., Regina, Saskatchewan: Fourth Annual Report, Department of Cooperatives, etc., Province of Saskatchewan for the Twelve Months ended March 31st, 1948, Regina 1949.—MR. IRVING S. OLDS, N. Y.: Fisher, Douglas A. Steel Making in America, N. Y. 1949.

Library of German Americana

MR. BARNEY MAIER, Illinois: Golden Jubilee St. Francis Xavier Church, Chicago 1938; Pro-

gramm etc. XXVIII Internationalen Eucharistischen Kongresses, Chicago 1926; Golden Jubilee St. Paul's Church, Chicago 1926.—MR. JOHN EIBECK, Pennsylvania: History of St. Mary's Parish, N. S. Pittsburgh, Pa. compiled by V. Rev. Lambert Daller, O.S.B. 1948.—RT. REV. MSGR. EDW. PRENDERGAST, Mo.: St. Liborius Monthly Calendar vols. XXXII-XXXV, St. Louis, Mo., 1944-1947.

Acknowledgment of Monies and Gifts Received

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Donations to Central Bureau

Previously reported: \$4,527.99; J. Gervais, N. Y., \$1; C. Schumacher, Pa., \$1; Th. Fellner, Pa., \$1; St. Louis District League, \$25; Catholic Men's Assoc., Racine, Wis., \$100; F. Otten, Wis., \$100; Cath. Union of Missouri, \$100; M. Darscheid, Idaho, \$1; M. Rohlfing, Ill., \$1; Cath. Union of Ill., \$59.75; N. Y. State Branch CCV, \$405; St. Ann's Soc., Minneapolis, Minn., \$5; Minn. Branch CCV, \$104.41; Sundry Minor Items, .73c; Total to and including June 30, 1949, \$5,432.88.

Central Bureau Emergency Fund

Previously reported: \$3,059; Wm. Kapp, N. Y., \$10; Total to and including June 30, 1949, \$3,069.00.

Chaplains' Aid Fund

Previously reported: \$286.35; Young Ladies District League, St. Louis, \$60; CWU of N. Y., \$25; St. Benedict Altar Soc., Newark, N. J., \$5; St. Francis de Sales Ben. Soc., St. Louis, \$3; St. Fran. de Sales Ben. Soc., St. Louis, \$1.70; CWU of N. Y., \$25; Total to and including June 30, 1949, \$406.05.

Expansion Fund

Previously reported: \$2,001.80; Western Cath. Union, Quincy, Ill., \$100; Mrs. Ben Schwegmann and children, Tex., for life membership Ben. Schwegmann, \$100; Total to and including June 30, 1949, \$2,201.80.

St. Elizabeth Settlement

Previously reported: \$21,755.72; Greater St. Louis Community Chest, \$955; Interest Income, \$52.50; Miss A. Grob, Tex., \$4; From children attending \$1492.45; Total to and including June 30, 1949, \$24,259.67.

European Relief

Previously reported: \$13,978.83; M. Mohr, Kansas, \$50; N. N., Minn., \$200; E. C., St. Louis, \$30; Rev. P. Burckhardt, Germany, \$73.80; Dr. F. Schramm, Germany, \$26; Rev. J. Wuest, Mich., \$10; Rev. H. Fruhsdorfer, Germany, \$66; Rev. A. A. Wempe, Missouri, \$35; N. N., Kansas, \$100; A member of Brooklyn Branch NCWU, \$100; N. N., Minn., \$300; M. H. Wiltzius, Ill., \$10; Total to and including June 30, 1949, \$14,979.63.

Catholic Mission

Previously reported: \$29,807.70; T. & M. Zoellner, Mich., \$10; Waterbury Branch NCWU Conn., \$10; Mrs. K. Herrmann, Conn., \$10; St. Mary of the Angels Convent, Williamsville, N. Y., \$5; St. Francis Hospital, Lynwood, Calif., \$25; C. F. Gerhard, Pa., \$2; Good Samaritan Hospital, Kearney, Neb., \$5; A. Uhlenkott, Idaho, \$10; St. Maurus School Children's Marian Club, Ferdinand, Idaho, \$5; Mary Knorst, Wis., \$2; St. Gertrude Academy, Cottonwood, Idaho, \$10; St. Margaret Hospital, Spring Valley, Ill., \$5; Monastery of Poor Clares, Chicago Ill., \$10; Interest Income, \$50; Rt. Rev. J. Vogelweid, Missouri, \$380; T. Fellner, Pa., \$10;

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St. Joseph's Hospital, Montreal, Canada, \$12.20; CWU of New York, \$14; Sisters of Mercy, Red Bluff, Calif., \$5; Miss E. De Rain, S. Carolina, \$10; Mrs. F. Schneider, Indiana, \$17; Mercy Hospital, Okla. City, Okla., \$5; Sister Bonaventure, Pa., \$6; Dominican Convent, San Jose, Calif., \$15; St. Joseph's Hospital, Wichita, Kans., \$1; Holy Family Hospital, Manitowoc, Wis., \$5; St. Scholastica School, Chicago, Ill., \$35; St. Louis Dist. League, CWU, \$7; Conn. Branch CCV, \$8; Convent of Good Shepherd, Houston, Tex., \$12; Soc. for the Propagation of the Faith, Boston, Mass., \$75; St. Mary's Hospital, Green Bay, Wis., \$30; Refugio County Hospital, Tex., \$25; Mary Pikunas, N. Y., \$2; St. Francis Convent, Springfield, Ill., \$170; Sisters of Mercy, Red Bluff, Calif., \$10; N. N., Mission Fund, Indiana, \$27.50; Mary Rohlfing, Ill., \$40; St. Elizabeth Guild, N. Y., \$20; St. Joseph Hospital, Osmond, Neb., \$5; J. Michalka, Tex., \$15; Mrs. M. Greven, Indiana, \$7; Hospice Tache, Canada, \$5; St. Joseph's Home, Beverly, N. J., \$10; F. Holzner, Va., \$70; Rev. J. Hensbach, S. D., \$10; Mrs. L. Sintzel, Ill., \$10; Mrs. S. Anderson, Wis., \$10; St. John Nepomuc Conv., Bridgeport, Conn., \$10; Mrs. M. Kosolofski, Canada, \$25; Total to and including June 30, 1949, \$31,085.40.

Gifts in Kind

were received from the following men and organizations of men including July 5, 1949.

ARTICLES FOR CHURCH & SANCTUARY, from: Chas. Kraft, Irvington, N. J., (cassocks 13, 3 surplices, 27 white gloves, ciborium cover).

WEARING APPAREL, from, Msgr. Leo P. Henkel, Ill., (3 cartons clothing); Msgr. E. H. Prendergast, St. Louis, (3 cartons clothing).

BOOKS, from: Hy. B. Dielmann, San Antonio, Tex., (16 books & magazines) Rt. Rev. Wm. Fischer, Frankenstein, Mo., (74 books).